Mary Broadrick
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LETTERS

WRITTEN BY

THE LATE RIGHT HONOURABLE

PHILIP DORMER STANHOPE,

EARL OF CHESTERFIELD,

TO HIS SON,

PHILIP STANHOPE, Esq;

LATE ENVOY EXTRAORDINARY AT THE COURT OF DRESDEN:

TOGETHER WITH

SEVERAL OTHER PIECES ON VARIOUS SUBJECTS.

PUBLISHED BY

Mrs. EUGENIA STANHOPE,

FROM THE ORIGINALS NOW IN HER POSSESSION.

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LORD CHESTERFIELD's

LETTERS.

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LETTER CXXV.

London, July the 26th, O. S. 1748.

DEAR BOY,

THERE are two ſorts of underſtandings; one of which hinders a man from ever being conſiderable, and the other commonly makes him ridiculous; I mean the lazy mind, and the trifling, frivolous mind. Yours, I hope, is neither. The lazy mind will not take the trouble of going to the bottom of any thing; but, diſcouraged by the firſt difficulties, (and every thing worth knowing or having is attended with ſome) ſtops ſhort, contents itſelf with eaſy, and, conſequently, ſuperficial knowledge, and prefers a great degree of ignorance to a ſmall degree of trouble. Theſe people either think, or repreſent, moſt things as impoſſible; whereas few things are ſo, to induſtry and activity. But difficulties ſeem to them impoſſibilities, or, at leaſt, they pretend to think them ſo, by way of excuſe for their lazineſs. An hour's attention to the ſame object is too laborious for them; they take every thing in the light in which it firſt preſents itſelf, never conſider it in all its different views; and, in ſhort, never think it thorough. The conſequence of this is, that, when they come to ſpeak upon thoſe ſubjects, before people who have conſidered them with attention, they only diſcover their own ignorance and lazineſs, and lay themſelves open to

anſwers that put them in confuſion. Do not then be diſcouraged by the firſt difficulties, but *contra audentior ito*; and reſolve to go to the bottom of all thoſe things, which every gentleman ought to know well. Thoſe arts or ſciences, which are peculiar to certain profeſſions, need not be deeply known, by thoſe who are not intended for thoſe profeſſions. As for inſtance; fortification and navigation; of both which, a ſuperficial and general knowledge, ſuch as the common courſe of converſation, with a very little inquiry on your part, will give, is ſufficient. Though by the way, a little more knowledge of fortification may be of ſome uſe to you; as the events of war, in ſieges, make many of the terms of that ſcience occur frequently in common converſations; and one would be ſorry to ſay, like the Marquis de Maſcarille in Moliere's *Precieuſes Ridicules*, when he hears of *une demie Lune, Ma foi! c'étoit bien une Lune taute entiere*. But thoſe things which every gentleman, independantly of profeſſion, ſhould know, he ought to know well, and dive into all the depths of them. Such are languages, hiſtory, and geography ancient and modern; philoſophy, rational logic, rhetoric; and, for you particularly, the conſtitutions, and the civil and military ſtate of every country in Europe. This, I confeſs, is a pretty large circle of knowledge, attended with ſome difficulties, and requiring ſome trouble; which, however, an active and induſtrious mind will overcome, and be amply repaid. The trifling and frivolous mind is always buſied, but to little purpoſe; it takes little objects for great ones, and throws away upon trifles that time and attention, which only important things deſerve. Knick-knacks, butterflies, ſhells, inſects, &c. are the objects of their moſt ſerious reſearches. They contemplate the dreſs, not the characters, of the company they keep. They attend more to the decorations

tions of a Play, than to the fenfe of it; and worth ceremonies of a Court, more than its politic. Such an employment of time is an abfolute lofs of it. You have now, at moft, three years, to employ, either well or ill; for, as I have often told you, you will be, all your life, what you fhall be three years hence. For God's fake then reflect: Will you throw away this time, either in lazinefs, or in trifles? or will you not rather employ every moment of it in a manner that muft fo foon reward you, with fo much pleafure, figure, and character? I cannot, I will not doubt of your choice. Read only ufeful books; and never quit a fubject till you are thoroughly mafter of it, but read and inquire on till then. When you are in company, bring the converfation to fome ufeful fubject, but *à portée* of that company. Points of hiftory, matters of literature, the cuftoms of particular countries, the feveral orders of Knighthood, as Teutonic, Malthefe, *&c.* are furely better fubjects of converfation than the weather, drefs, or fiddle-faddle ftories, that carry no information along with them. The characters of Kings, and great Men, are only to be learned in converfation; for they are never fairly written, during their lives. This, therefore, is an entertaining and inftructive fubject of converfation, and will, likewife, give you an opportunity of obferving how very differently characters are given, from the different paffions and views of thofe who give them. Never be afhamed or afraid of afking queftions; for, if they lead to information, and if you accompany them with fome excufe, you will never be reckoned an impertinent or rude queftioner. All thofe things, in the common courfe of life, depend entirely upon the manner; and, in that refpect, the vulgar faying is true, That one man may better fteal a horfe, than another look over the hedge. There are few things that may not be faid,

[illegible]e manner or other; either in a ſeeming confidence, or a genteel irony, or introduced with wit: and one great part of the knowledge of the world, conſiſts in knowing when, and where, to make uſe of theſe different manners. The graces of the perſon, the countenance, and the way of ſpeaking, contribute ſo much to this, that I am convinced, the very ſame thing, ſaid by a genteel perſon, in an engaging way, and *gracefully* and diſtinctly ſpoken, would pleaſe; which would ſhock, if *muttered* out by an awkward figure, with a ſullen, ſerious countenance. The Poets always repreſent Venus as attended by the three Graces, to intimate, that even Beauty will not do without. I think they ſhould have given Minerva three alſo, for, without them, I am ſure, Learning is very unattractive. Invoke them, then, *diſtinctly*, to accompany your words and motions. Adieu.

P. S. Since I wrote what goes before, I have received your letter, *of no date*, with the encloſed ſtate of the Pruſſian forces: of which, I hope you have kept a copy; this you ſhould lay in a *porte-feuille*, and add to it all the military eſtabliſhments that you can get, of other States and Kingdoms: the Saxon eſtabliſhment you may, doubtleſs, eaſily find. By the way, do not forget to ſend me anſwers to the queſtions which I ſent you ſome time ago, concerning both the civil and the eccleſiaſtical affairs of Saxony.

Do not miſtake me, and think I only mean that you ſhould ſpeak elegantly with regard to ſtyle, and the purity of language; but, I mean, that you ſhould deliver and pronounce what you ſay, gracefully and diſtinctly; for which purpoſe, I will have you frequently read, very loud, to Mr. Harte, recite parts of orations, and ſpeak paſſages of plays. For, without a graceful and pleaſing enunciation, all

all your elegancy of ſtyle, in ſpeaking, is not worth one farthing.

I am very glad that Mr. Lyttelton approves of my new houſe, and particularly of my *Canonical* pillars: My buſt of Cicero is a very fine one, and well preſerved; it will have the beſt place in my library, unleſs, at your return, you bring me over as good a modern head of your own; which I ſhould like ſtill better. I can tell you that I ſhall examine it as attentively, as ever antiquary did an old one.

Make my compliments to Mr. Harte, whoſe recovery I rejoice at.

LETTER CXXVI.

London, Auguſt the 2d, O. S. 1748.

DEAR BOY,

DUVAL, the jeweller, is arrived, and was with me three or four days ago. You will eaſily imagine that I aſked him a few queſtions concerning you; and I will give you the ſatisfaction of knowing, that, upon the whole, I was very well pleaſed with the account he gave me. But, though he ſeemed to be much in your intereſt, yet he fairly owned to me, that your utterance was rapid, thick, and ungraceful. I can add nothing to what I have already ſaid upon this ſubject; but I can and do repeat the abſolute neceſſity of ſpeaking diſtinctly and gracefully, or elſe of not ſpeaking at all, and having recourſe to ſigns. He tells me that you are pretty fat, for one of your age: this you ſhould attend to in a proper way; for if, while very young, you ſhould grow fat, it would be troubleſome, unwholeſome, and ungraceful: you ſhould therefore, when you have time, take very ſtrong exerciſe, and in your diet avoid fattening things. All malt-liquors fatten, or at leaſt bloat; and I hope you do not deal

much in them. I look upon wine and water to be, in every reſpect, much wholeſomer.

Duval ſays, there is a great deal of very good company at Madame Valentin's, and at another Lady's, I think one Madame Ponce's, at Leipſig. Do you ever go to either of thoſe houſes, at leiſure times? It would not, in my mind, be amiſs if you did; and would give you a habit of *attentions:* they are a tribute which all women expect, and which all men, who would be well received by them, muſt pay. And, whatever the mind may be, manners, at leaſt, are certainly improved by the company of women of faſhion.

I have formerly told you, that you ſhould inform yourſelf of the ſeveral Orders, whether military or religious, of the reſpective countries where you may be. The Teutonic Order is the great Order of Germany, of which I ſend you encloſed a ſhort account. It may ſerve to ſuggeſt queſtions to you, for more particular inquiries, as to the preſent ſtate of it: of which you ought to be minutely informed. The Knights, at preſent, make vows, of which they obſerve none, except it be that of not marrying; and their only object, now, is to arrive, by ſeniority, at the *Commanderies* in their reſpective provinces; which are, many of them, very lucrative. The Order of Maltha is, by a very few years, prior to the Teutonic, and owes its foundation to the ſame cauſes. Theſe Knights were firſt called Knights Hoſpitaliers of St. John of Jeruſalem; then Knights of Rhodes; and, in the year 1530, Knights of Maltha, the Emperor Charles V. having granted them that iſland, upon condition of their defending his iſland of Sicily againſt the Turks: which they effectually did. L'Abbé de Vertot has written the Hiſtory of Maltha, but it is the leaſt valuable of all his works; and moreover, too long for you to read. But there is a ſhort hiſtory of all the

the military Orders whatſoever, which I would adviſe you to get; as there is alſo of all the religious Orders; both which are worth your having, and conſulting, whenever you meet with any of them in your way; as you will, very frequently, in Catholic countries. For my own part, I find that I remember things much better, when I recur to my books for them, upon ſome particular occaſion, than by reading them *tout de ſuite.* As for example; if I were to read the hiſtory of all the military or religious Orders, regularly, one after another, the latter puts the former out of my head; but when I read the hiſtory of any one, upon account of its having been the object of converſation or diſpute, I remember it much better. It is the ſame of Geography; where, looking for any particular place in the map, upon ſome particular account, fixes it in one's memory for ever. I hope you have worn out your maps by frequent uſe of that ſort. Adieu.

A ſhort Account of the TEUTONIC ORDER.

IN the ages of ignorance, which is always the mother of ſuperſtition, it was thought not only juſt, but meritorious, to propagate religion by fire and ſword, and to take away the lives and properties of unbelievers. This enthuſiaſm produced the ſeveral Croiſadoes in the 11th, 12th, and following centuries; the object of which was to recover the Holy Land out of the hands of the Infidels: who, by the way, were the lawful poſſeſſors. Many honeſt enthuſiaſts engaged in theſe Croiſadoes, from a miſtaken principle of religion, and from the pardons granted by the Popes for all the ſins of thoſe pious adventurers; but many more knaves adopted theſe holy wars, in hopes of conqueſt and plunder.

After Godfrey of Bouillon, at the head of theſe knaves and fools, had taken Jeruſalem, in the year 1099, Chriſtians of various nations remained in that city; amongſt the reſt, one good honeſt German, that took particular care of his countrymen, who came thither in pilgrimages. He built a houſe for their reception, and an hoſpital dedicated to the Virgin. This little eſtabliſhment ſoon became a great one, by the enthuſiaſm of many conſiderable people who engaged in it, in order to drive the Saracens out of the Holy Land. This ſociety then began to take its firſt form; and its members were called Marian Teutonic Knights. Marian, from their chapel, ſacred to the Virgin Mary; Teutonic, from the German, or Teuton, who was the author of it; and Knights, from the wars which they were to carry on againſt the Infidels.

Theſe Knights behaved themſelves ſo bravely at firſt, that Duke Frederick of Suabia, who was General of the German army, in the Holy Land, ſent, in the year 1191, to the Emperor Henry VI. and Pope Celeſtin III. to deſire that this brave and charitable fraternity might be incorporated into a regular Order of Knighthood; which was accordingly done, and rules and a particular habit were given them. Forty Knights, all of noble families, were at firſt created, by the King of Jeruſalem, and other Princes then in the army. The firſt Grand Maſter of this Order was Henry Wallpot, of a noble family upon the Rhine. This Order ſoon began to operate in Europe; drove all the Pagans out of Pruſſia, and took poſſeſſion of it. Soon after, they got Livonia and Courland, and invaded even Ruſſia, where they introduced the Chriſtian religion. In 1510, they elected Albert Marquis of Brandenburgh for their Grand Maſter; who turning Proteſtant ſoon afterwards, took Pruſſia from the Order, and kept it for himſelf, with the conſent of

Sigiſmund

Sigiſmund Kind of Poland, of whom it was to be held. He then quitted his Grand Maſterſhip, and made himſelf Hereditary Duke of that country, which is thence called Ducal Pruſſia. This Order now conſiſts of twelve provinces, *viz.* Alſatia, Auſtria, Coblentz, and Etſch; which are the four under the Pruſſian juriſdiction: Franconia, Heſſe, Bieſſen, Weſtphalia, Lorrain, Thuringia, Saxony, and Utrecht; which eight are of the German juriſdiction. The Dutch now poſſeſs all that the Order had in Utrecht. Every one of theſe Provinces have their particular *Commanderies*; and the moſt ancient of theſe *Commandeurs* is called the *Commandeur Provincial.* Theſe twelve *Commandeurs* are all ſubordinate to the Grand-Maſter. The Elector of Cologne is at preſent *Grand Maître.*

This Order, founded by miſtaken Chriſtian zeal, upon the Antichriſtian principles of violence and perſecution, ſoon grew ſtrong, by the weakneſs and ignorance of the times; acquired unjuſtly great poſſeſſions, of which they juſtly loſt the greateſt part, by their ambition and cruelty, which made them feared and hated by all their neighbours.

I have this moment received your letter of the 4th, N. S. and have only time to tell you, that I can by no means agree to your cutting off your hair. I am very ſure that your head achs cannot proceed from thence. And as for the pimples upon your head, they are only owing to the heat of the ſeaſon; and conſequently will not laſt long. But your own hair is, at your age, ſuch an ornament; and a wig, however well made, ſuch a diſguiſe, that I will, upon no account whatſoever, have you cut off your hair. Nature did not give it you for nothing, ſtill leſs to cauſe you the head-ach. Mr. Eliot's hair grew ſo ill and buſhy, that he was in the right to cut it off. But you have not the ſame reaſon.

LETTER CXXXVII.

London, August the 23d, O. S. 1748.

DEAR BOY,

YOUR friend Mr. Eliot has dined with me twice since I returned here; and I can say with truth, that, while I had the seals, I never examined or sifted a state prisoner, with so much care and curiosity, as I did him. Nay, I did more; for, contrary to the laws of this country, I gave him, in some ma ner, the *Question* ordinary and extraordinary; and I have infinite pleasure in telling you, that the rack, which I put him to, did not extort from him one single word that was not such as I wished to hear of you. I heartily congratulate you upon such an advantageous testimony, from so creditable a witness. *Laudari a laudato viro*, is one of the greatest pleasures and honours a rational being can have; may you long continue to deserve it! Your aversion to drinking, and your dislike to gaming, which Mr. Eliot assures me are both very strong, give me the greatest joy imaginable, for your sake; as the former would ruin both your constitution and understanding, and the latter your fortune and character. Mr. Harte wrote me word some time ago, and Mr. Eliot confirms it now, that you employ your pin-money in a very different manner from that in which pin-money is commonly lavished: Not in gew-gaws and baubles, but in buying good and useful books. This is an excellent symptom, and gives me very good hopes. Go on thus, my dear boy, but for these two next years, and I ask no more. You must then make such a figure, and such a fortune, in the world, as I wish you, and as I have taken all these pains to enable you to do. After that time, I allow you to be as idle

idle as ever you pleaſe; becauſe I am ſure that you will not then pleaſe to be ſo at all. The ignorant and the weak only are idle; but thoſe, who have once acquired a good ſtock of knowledge, always deſire to encreaſe it. Knowledge is like power, in this reſpect, that thoſe who have the moſt, are moſt deſirous of having more. It does not clog, by poſſeſſion, but increaſes deſire; which is the caſe of very few pleaſures.

Upon receiving this congratulatory letter, and reading your own praiſes, I am ſure that it muſt naturally occur to you, how great a ſhare of them you owe to Mr Harte's care and attention; and, conſequently, that your regard and affection for him muſt increaſe, if there be room for it, in proportion as you reap, which you do daily, the fruits of his labours.

I muſt not, however, conceal from you, that there was one article in which your own witneſs, Mr. Eliot, faultered; for, upon my queſtioning him home, as to your manner of ſpeaking, he could not ſay that your utterance was either diſtinct or graceful. I have already ſaid ſo much to you upon this point, that I can add nothing. I will therefore only repeat this truth, which is, that if you will not ſpeak diſtinctly and gracefully, nobody will deſire to hear you.

I am glad to learn that Abbé Mably's *Droit Public de l'Europe* makes a part of your evening amuſements. It is a very uſeful book, and gives a clear deduction of the affairs of Europe, from the Treaty of Munſter to this time. Pray read it with attention, and with the proper maps; always recurring to them for the ſeveral countries or towns yielded, taken, or reſtored. Pere Bougeant's third volume will give you the beſt idea of the Treaty of Munſter, and open to you the ſeveral views of the belligerent and contracting parties; and there never

were

were greater than at that time. The Houſe of Auſtria, in the war immediately preceding that Treaty, intended to make itſelf abſolute in the Empire, and to overthrow the rights of the reſpective States of it. The view of France was to weaken and diſmember the Houſe of Auſtria, to ſuch a degree, as that it ſhould no longer be counterbalanced to that of Bourbon. Sweden wanted poſſeſſions upon the continent of Germany, not only to ſupply the neceſſities of its own poor and barren country; but likewiſe to hold the balance in the Empire between the Houſe of Auſtria and the States. The Houſe of Brandenburgh wanted to aggrandiſe itſelf by pilfering in the fire; changed ſides occaſionally, and made a good bargain at laſt: for I think it got, at the peace, nine or ten biſhoprics ſeculariſed. So that we may date, from the Treaty of Munſter, the decline of the Houſe of Auſtria, the great power of the Houſe of Bourbon, and the aggrandiſement of that of Brandenburg: which, I am much miſtaken, if it ſtops where it is now.

Make my compliments to Lord Pulteney: to whom I would have you be not only attentive, but uſeful, by ſetting him (in caſe he wants it) a good example of application and temperance. I begin to believe, that, as I ſhall be proud of you, others will be proud too of imitating you.. Theſe expectations of mine, ſeem now ſo well grounded, that my diſappointment, and conſequently my anger, will be ſo much the greater, if they fail; but, as things ſtand now, I am moſt affectionately and tenderly, Yours.

LETTER

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LETTER CXXVIII.

London, Auguſt the 30th, O. S. 1748.

DEAR BOY,

YOUR reflections upon the conduct of France, from the Treaty of Munſter to this time, are very juſt; and I am very glad to find, by them, that you not only read, but that you think and reflect upon what you read. Many great readers load their memories, without exerciſing their judgments; and make lumber-rooms of their heads, inſtead of furniſhing them uſefully: facts are heaped upon facts, without order or diſtinction, and may juſtly be ſaid to compoſe that

—— Rudis indigeſtaque moles
Quem dixere chaos.

Go on, then, in the way of reading that you are in; take nothing for granted, upon the bare authority of the author; but weigh and conſider in your own mind, the probability of the facts, and the juſtneſs of the reflections. Conſult different authors upon the ſame facts, and form your opinion upon the greater or leſſer degree of probability ariſing from the whole; which, in my mind, is the utmoſt ſtretch of hiſtorical faith: certainty (I fear) not being to be found. When an Hiſtorian pretends to give you the cauſes and motives of events, compare thoſe cauſes and motives with the characters and intereſts of the parties concerned, and judge for yourſelf, whether they correſpond or not. Conſider whether you cannot aſſign others more probable; and in that examination, do not deſpiſe ſome very mean trifling cauſes of the actions of great men: for ſo various and inconſiſtent is human nature, ſo ſtrong and ſo changeable are our paſſions,

paſſions, ſo fluctuating are our wills, and ſo much are our minds influenced by the accidents of our bodies, that every man is more the man of the day, than a regular and conſequential character. The beſt have ſomething bad, and ſomething little; the worſt have ſomething good, and ſometimes ſomething great; for I do not believe what Velleius Paterculus (for the ſake of ſaying a pretty thing) ſays of Scipio, *Qui nihil non laudandum aut fecit, aut dixit, aut ſenſit*. As for the reflections of Hiſtorians, with which they think it neceſſary to interlard their Hiſtories, or at leaſt to conclude their chapters (and which, in the French Hiſtories, are always introduced with a *tant il eſt vrai*, and in the Engliſh, *ſo true it is*) do not adopt them implicitly upon the credit of the author, but analyſe them yourſelf, and judge whether they are true or not.

But, to return to the politics of France, from which I have digreſſed; you have certainly made one farther reflection, of an advantage which France has, over and above its abilities in the cabinet, and the ſkill of its negotiators; which is (if I may uſe the expreſſion) its *ſoleneſs*, continuity of riches and power within itſelf, and the nature of its government. Near twenty millions of people, and the ordinary revenue of above thirteen millions ſterling a year, are at the abſolute diſpoſal of the Crown. This is what no other Power in Europe can ſay; ſo that different Powers muſt now unite to make a balance againſt France; which union, though formed upon the principle of their common intereſt, can never be ſo intimate as to compoſe a machine ſo compact and ſimple as that of one great kingdom, directed by one will, and moved by one intereſt. The Allied Powers (as we have conſtantly ſeen) have, beſides the common and declared object of their alliance, ſome ſeparate and concealed view, to which they often ſacrifice the gene-

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ral one; which makes them, either directly or indirectly, pull different ways. Thus, the design upon Toulon failed, in the year 1706, only from the secret view of the House of Austria upon Naples; which made the Court of Vienna, notwithstanding the representations of the other Allies to the contrary, send to Naples the 12,000 men that would have done the business at Toulon. In this last war, too, the same causes had the same effects: the Queen of Hungary, in secret, thought of nothing but recovering of Silesia, and what she had lost in Italy; and therefore never sent half that quota, which she promised and we paid for, into Flanders; but left that country to the Maritime Powers to defend as they could. The King of Sardinia's real object was Savona, and all the Riviera di Ponente; for which reason he concurred so lamely in the invasion of Provence: where the Queen of Hungary, likewise, did not send one third of the force stipulated, engrossed as she was, by her oblique views upon the plunder of Genoa and the recovery of Naples. Insomuch that the expedition into Provence, which would have distressed France to the greatest degree, and have caused a great detachment from their army in Flanders, failed shamefully, for want of every one thing necessary for its success. Suppose, therefore, any four or five Powers, who, all together, shall be equal, or even a little superior, in riches and strength, to that one Power against which they are united; the advantage will still be greatly on the side of that single Power, because it is but one. The power and riches of Charles V. were, in themselves, certainly superior to those of Francis I; and yet, upon the whole, he was not an overmatch for him. Charles V's dominions, great as they were, were scattered, and remote from each other; their constitutions different; and, wherever he did

not reſide, diſturbances aroſe: whereas the compactneſs of France made up the difference in the ſtrength. This obvious reflection convinced me of the abſurdity of the Treaty of Hanover, in 1725, between France and England, to which the Dutch afterwards acceded; for it was made upon the apprehenſions either real or pretended, that the marriage of Don Carlos with the eldeſt Archdutcheſs, now Queen of Hungary, was ſettled in the Treaty of Vienna, of the ſame year, between Spain and the late Emperor, Charles VI; which marriage, thoſe conſummate politicians ſaid, would revive in Europe the exorbitant power of Charles V. I am ſure, I heartily wiſh it had; as, in that caſe, there had been, what there certainly is not now,— one Power in Europe to counterbalance that of France; and then the Maritime Powers would, in reality, have held the balance of Europe in their hands. Even ſuppoſing the Auſtrian power would then have been an overmatch for that of France; which (by the way) is not clear; the weight of the Maritime Powers, then thrown into the ſcale of France, would infalliby have made the balance at leaſt even. In which caſe too, the moderate efforts of the Maritime Powers, on the ſide of France, would have been ſufficient; whereas, now, they are obliged to exhauſt and beggar themſelves, and that too ineffectually, in hopes to ſupport the ſhattered, beggared, and inſufficient Houſe of Auſtria.

This has been a long political diſſertation, but I am informed that political ſubjects are your favourite ones; which I am glad of, conſidering your deſtination. You do well to get your materials all ready, before you begin your work. As you buy, and (I am told) read, books of this kind, I will point out two or three for your purchaſe and peruſal; I am not ſure that I have not mentioned them before; but that is no matter, if you have not got them.

Memoires

Memoires pour servir a l'Histoire du 17ieme Siecle, is a most useful book for you to recur to, for all the facts and chronology of that century; it is in four volumes octavo, and very correct and exact. If I do not mistake, I have formerly recommended to you, *Les Mémoires du Cardinal de Retz*; however, if you have not yet read them, pray do, and with the attention which they deserve. You will there find the best account of a very interesting period of the minority of Lewis XIV. The characters are drawn short, but in a strong and masterly manner; and the political reflections are the only just and practical ones that I ever saw in print: they are well worth your transcribing. *Le Commerce des Anciens, par Monsieur Huet, Evêque d' Avranche*, in one little volume octavo, is worth your perusal, as commerce is a very considerable part of political knowledge. I need not, I am sure, suggest to you, when you read the course of Commerce, either of the ancients or of the moderns, to follow it upon your map; for there is no other way of remembering Geography correctly, but by looking perpetually in the map for the places one reads, of even though one knows before, pretty near, where they are.

Adieu! As all the accounts which I receive of you grow better and better, so I grow more and more affectionately yours.

LETTER CXXIX.

London, September the 5th, O. S. 1748.

DEAR BOY,

I Have received yours, with the enclosed German letter to Mr. Grevenkop, which he assures me is extremely well written, considering the little time that you have applied yourself to that language. As you have now got over the most difficult part, pray

pray go on diligently, and make yourſelf abſolutely maſter of the reſt. Whoever does not entirely poſſeſs a language, will never appear to advantage, or even equal to himſelf, either in ſpeaking or writing it. His ideas are fettered, and ſeem imperfect or confuſed, if he is not maſter of all the words and phraſes neceſſary to expreſs them. I therefore deſire, that you will not fail writing a German letter, once every fortnight, to Mr. Grevenkop, which will make the writing of that language familiar to you: and, moreover, when you ſhall have left Germany, and be arrived at Turin, I ſhall require you to write even to me in German; that you may not forget, with eaſe, what you have with difficulty learned. I likewiſe deſire, that, while you are in Germany, you will take all opportunities of converſing in German, which is the only way of knowing that, or any other language, accurately. You will alſo deſire your German maſter to teach you the proper titles and ſuperſcriptions to be uſed to people of all ranks; which is a point ſo material, in Germany, that I have known many a letter returned unopened, becauſe one title in twenty has been omitted in the direction.

St. Thomas's day now draws near, when you are to leave Saxony and go to Berlin; and I take it for granted, that, if any thing is yet wanting, to complete your knowledge of the ſtate of that Electorate, you will not fail to procure it before you go away. I do not mean, as you will eaſily believe, the number of churches, pariſhes, or towns: but I mean the conſtitution, the revenues, the troops, and the trade of that Electorate. A few queſtions, ſenſibly aſked, of ſenſible people, will procure you the neceſſary informations; which I deſire you will enter in your little book. Berlin will be entirely a new ſcene to you, and I look upon it, in a manner, as your firſt ſtep

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ſtep into the great world: take care that ſtep be not a falſe one, and that you do not ſtumble at the threſhold. You will there be in more company than you have yet been; Manners and Attentions will therefore be more neceſſary. Pleaſing in company, is the only way of being pleaſed in it yourſelf. Senſe and Knowledge are the firſt and neceſſary foundations for pleaſing in company; but they will by no means do alone, and they will never be perfectly welcome, if they are not accompanied with Manners and Attentions. You will beſt acquire theſe by frequenting the companies of people of faſhion; but then you muſt reſolve to acquire them, in thoſe companies, by proper care and obſervation; for I have known people, who, though they have frequented good company all their life-time, have done it in ſo inattentive and unobſerving a manner, as to be never the better for it, and to remain as awkward, and as vulgar, as if they had never ſeen any perſon of faſhion. When you go into good company (by good company is meant the people of the firſt faſhion of the place) obſerve carefully their turn, their manners, their addreſs; and conform your own to them. But this is not all neither: go deeper ſtill; obſerve their characters, and pry, as far as you can, into both their hearts and their heads. Seek for their particular merit, their predominant paſſion, or their prevailing weakneſs; and you will then know what to bait your hook with, to catch them. Man is a compoſition of ſo many, and ſuch various ingredients, that it requires both time and care to analyſe him: for though we have, all, the ſame ingredients in our general compoſition, as Reaſon, Will, Paſſions, and Appetites; yet the different proportions and combinations of them, in each individual, produce that infinite variety of characters, which, in ſome particular or other, diſtinguiſhes

diſtinguiſhes every individual from another. Reaſon ought to direct the whole, but ſeldom does. And he who addreſſes himſelf ſingly to another man's reaſon, without endeavouring to engage his heart in his intereſt alſo, is no more likely to ſucceed, than a man who ſhould apply only to a King's nominal Miniſter, and neglect his Favourite. I will recommend to your attentive peruſal, now that you are going into the world, two books, which will let you as much into the characters of men, as books can do: I mean *Les Reflexions Morales de Monſieur de la Rochefoucault*, and *Les Caractéres de La Bruyere*: but remember, at the ſame time, that I only recommend them to you as the beſt general maps, to aſſiſt you in your journey, and not as marking out every particular turning and winding that you will meet with. There, your own ſagacity and obſervation muſt come to their aid. La Rochefoucault is, I know, blamed, but I think without reaſon, for deriving all our actions from the ſource of ſelf-love. For my own part, I ſee a great deal of truth, and no harm at all, in that opinion. It is certain, that we ſeek our own happineſs in every thing we do; and it is as certain, that we can only find it in doing well, and in conforming all our actions to the rule of right reaſon, which is the great law of Nature. It is only a miſtaken ſelf-love that is a blameable motive, when we take the immediate and indiſcriminate gratification of a paſſion, or appetite, for real happineſs. But am I blameable, if I do a good action, upon account of the happineſs which that honeſt conſciouſneſs will give me? Surely not. On the contrary, that pleaſing conſciouſneſs is a proof of my virtue. The reflection, which is the moſt cenſured in Monſieur de la Rochefoucault's book, as a very ill-natured one, is this; *On trouve dans le malheur de ſon meilleur ami, quelque choſe qui ne deplait pas.* And why not? Why may I not

I not feel a very tender and real concern for the misfortune of my friend, and yet at the same time feel a pleasing consciousness at having discharged my duty to him, by comforting and assisting him to the utmost of my power in that misfortune? Give me but virtuous actions, and I will not quibble and chicane about the motives. And I will give any body their choice of these two truths, which amount to the same thing: He, who loves himself best, is the honestest man; or, The honestest man loves himself best.

The characters of La Bruyere are pictures from the life; most of them finely drawn, and highly coloured. Furnish your mind with them first; and when you meet with their likeness, as you will every day, they will strike you the more. You will compare every feature with the original; and both will reciprocally help you to discover the beauties and the blemishes.

As women are a considerable, or at least pretty numerous part of company; and as their suffrages go a great way towards establishing a man's character, in the fashionable part of the world (which is of great importance to the fortune and figure he proposes to make in it) it is necessary to please them. I will therefore, upon this subject, let you into certain *Arcanas*, that will be very useful for you to know, but which you must, with the utmost care, conceal and never seem to know. Women, then, are only children of a larger growth; they have an entertaining tattle, and sometimes wit; but for solid, reasoning good sense, I never in my life knew one that had it, or who reasoned or acted consequentially for four-and-twenty hours together. Some little passion or humour always breaks in upon their best resolutions. Their beauty neglected, or controverted, their age increased, or their supposed understandings depreciated, instantly kindles

kindles their little paſſions, and overturns any ſyſtem of conſequential conduct, that, in their moſt reaſonable moments, they might have been capable of forming. A man of ſenſe only trifles with them, plays with them, humours and flatters them, as he does with a ſprightly, forward child; but he neither conſults them about, nor truſts them with, ſerious matters; though he often makes them believe that he does both; which is the thing in the world that they are proud of; for they love mightily to be dabbling in buſineſs (which by the way, they always ſpoil;) and being juſtly diſtruſtful, that men in general look upon them in a trifling light, they almoſt adore that man, who talks more ſeriouſly to them, and who ſeems to conſult them: I ſay, who ſeems; for weak men really do, but wiſe ones only ſeem to do it. No flattery is either too high or too low for them. They will greedily ſwallow the higheſt, and gratefully accept of the loweſt; and you may ſafely flatter any woman, from her underſtanding, down to the exquiſite taſte of her fan. Women, who are either indiſputably beautiful, or indiſputably ugly, are beſt flattered upon the ſcore of their underſtandings; but thoſe who are in a ſtate of mediocrity, are beſt flattered upon their beauty, or at leaſt their graces; for every woman, who is not abſolutely ugly, thinks herſelf handſome; but not hearing often that ſhe is ſo, is the more grateful, and the more obliged to the few who tell her ſo: whereas a decided and conſcious beauty looks upon every tribute, paid to her beauty, only as her due; but wants to ſhine, and to be conſidered on the ſide of her underſtanding: and a woman, who is ugly enough to know that ſhe is ſo, knows that ſhe has nothing left for it but her underſtanding, which is, conſequently, (and probably in more ſenſes than one) her weak ſide. But theſe are ſecrets, which you muſt keep inviolably, if you would

would not, like Orpheus, be torn to pieces by the whole ſex: on the contrary, a man, who thinks of living in the great world, muſt be gallant, polite, and attentive to pleaſe the women. They have, from the weakneſs of men, more or leſs influence in all Courts: they abſolutely ſtamp every man's character in the *beau monde*, and make it either current, or cry it down, and ſtop it in payments. It is, therefore, abſolutely neceſſary to manage, pleaſe, and flatter them; and never to diſcover the leaſt marks of contempt, which is what they never forgive: but in this they are not ſingular, for it is the ſame with men; who will much ſooner forgive an injuſtice than an inſult. Every man is not ambitious, or covetous, or paſſionate; but every man has pride enough in his compoſition to feel and reſent the leaſt ſlight and contempt. Remember, therefore, moſt carefully to conceal your contempt, however juſt, wherever you would not make an implacable enemy. Men are much more unwilling to have their weakneſſes and their imperfections known, that their crimes; and, if you hint to a man, that you think him ſilly, ignorant, or even ill-bred, or awkward, he will hate you more, and longer, than if you tell him, plainly, that you think him a rogue. Never yield to that temptation, which, to moſt young men, is very ſtrong, of expoſing other people's weakneſſes and infirmities, for the ſake either of diverting the company, or of ſhowing your own ſuperiority. You may get the laugh on your ſide by it, for the preſent; but you will make enemies by it for ever; and even thoſe who laugh with you then, will, upon reflection, fear, and conſequently hate you: beſides that, it is ill-natured; and a good heart deſires rather to conceal, than expoſe other people's weakneſſes or misfortunes. If you have wit, uſe it to pleaſe, and not to hurt: you

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may ſhine, like the ſun in the temperate Zones, without ſchorching. Here it is wiſhed for; under the Line it is dreaded.

Theſe are ſome of the hints, which my long experience in the great world enables me to give you, and which if you attend to them, may prove uſeful to you in your journey through it. I wiſh it may be a proſperous one; at leaſt, I am ſure that it muſt be your own fault if it is not.

Make my compliments to Mr. Harte, who, I am very ſorry to hear, is not well. I hope by this time he is recovered. Adieu.

LETTER CXXX.

London, September the 13th, O. S. 1748.

DEAR BOY,

I Have more than once recommended to you the Memoirs of the Cardinal de Retz, and to attend particularly to the political reflections interſperſed in that excellent work. I will now preach a little upon two or three of thoſe texts.

In the diſturbances at Paris, Monſieur de Beaufort, who was a very popular, though a very weak man, was the Cardinal's tool with the populace. Proud of his popularity, he was always for aſſembling the people of Paris together, thinking that he made a great figure at the head of them. The Cardinal, who was factious enough, was wiſe enough, at the ſame time, to avoid gathering the people together, except when there was occaſion, and when he had ſomething particular for them to do. However, he could not always check Monſieur de Beaufort; who having aſſembled them once very unneceſſarily, and without any determined object, they ran riot, would not be kept within bounds by their leaders, and did their cauſe a great deal of harm; upon which the Cardinal obſerves, moſt judiciouſly,

diciously, *Que Monsieur de Beaufort ne sçavoit pas, que qui assemble le peuple, l'émeut.* It is certain, that great numbers of people, met together, animate each other, and will do something, either good or bad, but oftener bad: and the respective individuals, who were separately very quiet, when met together in numbers, grow tumultuous as a body, and ripe for any mischief that may be pointed out to them by the leaders; and, if their leaders have no business for them, they will find some for themselves. The Demagogues, or leaders of popular factions, should therefore be very careful not to assemble the people unnecessarily, and without a settled and well-considered object. Besides that, by making those popular assemblies too frequent, they make them likewise too familiar, and, consequently, less respected by their enemies. Observe any meetings of people, and you will always find their eagerness and impetuosity rise or fall in proportion to their numbers: when then umbers are very great, all sense and reason seems to subside, and one sudden frenzy to seize on all, even the coolest of them.

Another very just observation of the Cardinal's is, that the things which happen in our own times, and which we see ourselves, do not surprize us near so much as the things which we read of in times past, though not in the least more extraordinary; and adds, that he is persuaded, that, when Caligula made his horse a Consul, the people of Rome, at that time, were not greatly surprised at it, having necessarily been in some degree prepared for it, by an insensible gradation of extravagancies from the same quarter. This is so true, that we read every day, with astonishment, things which we see every day without surprise. We wonder at the intrepidity of a Leonidas, a Codrus, and a Curtius; and are not the least surprised to hear of a Sea-Captain, who has blown up his ship, his crew, and himself, that

they might not fall into the hands of the enemies of his country. I cannot help reading of Porſenna and Regulus, with ſurpriſe and reverence; and yet I remember that I ſaw, without either, the execution of Shepherd, a boy of eighteen years old, who intended to ſhoot the late King, and who would have been pardoned, if he would have expreſſed the leaſt ſorrow for his intended crime; but, on the contrary, he declared, That, if he was pardoned, he would attempt it again; that he thought it a duty which he owed his country; and that he died with pleaſure for having endeavoured to perform it. Reaſon equals Shepherd to Regulus; but prejudice, and the regency of the fact, make Shepherd a common malefactor, and Regulus a hero.

Examine carefully, and re-conſider all your notions of things; analyſe them, and diſcover their component parts, and ſee if habit and prejudice are not the principal ones; weigh the matter, upon which you are to form your opinion, in the equal and impartial ſcales of reaſon. It is not to be conceived how many people, capable of reaſoning, if they would, live and die in a thouſand errors, from lazineſs; they will rather adopt the prejudices of others, than give themſelves the trouble of forming opinions of their own. They ſay things, at firſt, becauſe other people have ſaid them, and then they perſiſt in them, becauſe they have ſaid them themſelves.

The laſt obſervation that I ſhall now mention, of the Cardinal's, is, "that a ſecret is more eaſily "kept by a good many people, than one commonly "imagines." By this he means a ſecret of importance, among people intereſted in the keeping of it. And it is certain that people of buſineſs know the importance of ſecrecy, and will obſerve it, where they are concerned in the event. And the Cardinal does not ſuppoſe that any body is ſilly enough to tell

tell a ſecret, merely from the deſire of telling it, to any one that is not ſome way or other intereſted in the keeping it, and concerned in the event. To go and tell any friend, wife, or miſtreſs, any ſecret with which they have nothing to do, is diſcovering to them ſuch an unretentive weakneſs, as muſt convince them that you will tell it to twenty others, and conſequently that they may reveal it without the riſque of being diſcovered. But a ſecret properly communicated, only to thoſe who are to be concerned in the thing in queſtion, will probably be kept by them, though they ſhould be a good many. Little ſecrets are commonly told again, but great ones generally kept. Adieu.

LETTER CXXXI.

London, September the 20th, O. S. 1748.

DEAR BOY,

I Wait with impatience for your accurate Hiſtory of the *Chevaliers Porte Epeés*, which you promiſed me in your laſt, and which I take to be the forerunner of a larger work, that you intend to give the public, containing a general account of all the Religious and Military Orders of Europe. Seriouſly; you will do well to have a general notion of all thoſe Orders, ancient and modern; both as they are frequently the ſubjects of converſation, and as they are more or leſs interwoven with the hiſtories of thoſe times. Witneſs the Teutonic Order, which, as ſoon as it gained ſtrength, began its unjuſt depredations in Germany, and acquired ſuch conſiderable poſſeſſions there; and the Order of Maltha alſo, which continues to this day its piracies upon the Infidels. Beſides, one can go into no company in Germany, without running againſt *Monſieur le Chevalier*, or *Monſieur le Commandeur de l'Ordre Teutonique*. It is the ſame in all the other

parts of Europe, with regard to the Order of Maltha alſo, where you never go into company without meeting two or three *Chevaliers*, or *Commandeurs*, who talk of their *Preuves*, their *Langues*, their *Caravanes*, &c. all which things I am ſure you would not willingly be ignorant of. On the other hand, I do not mean that you ſhould have a profound and minute knowledge of theſe matters, which are of a nature that a general knowledge of them is fully ſufficient. I would not recommend to you to read Abbé Vertot's Hiſtory of the Order of Maltha, in four quarto volumes; that would be employing a great deal of good time very ill. But I would have you know the foundations, the objects, the *Inſignia*, and the ſhort general hiſtory of them all.

As for the ancient religious military Orders, which were chiefly founded in the eleventh and twelfth centuries; ſuch as Maltha, the Teutonic, the Knights Templers, *&c.* the injuſtice and the wickedneſs of thoſe eſtabliſhments cannot, I am ſure, have eſcaped your obſervation. Their pious object was, to take away, by force, other people's property; and to maſſacre the proprietors themſelves, if they refuſed to give up that property, and adopt the opinions of theſe invaders. What right or pretence had theſe confederated Chriſtians of Europe to the Holy Land? Let them produce their grant of it in the Bible? Will they ſay, that the Saracens had poſſeſſed themſelves of it by force; and that, conſequently, they had the ſame right? Is it lawful then to ſteal goods, becauſe they were ſtolen? Surely not. The truth is, that the wickedneſs of many, and the weakneſs of more, in thoſe ages of ignorance and ſuperſtition, concurred to form thoſe flagitious conſpiracies againſt the lives and properties of unoffending people. The Pope ſanctified the villany, and annexed the pardon of ſins to the perpetration of it. This gave riſe to the Croiſadoes,

Croisadoes, and carried such swarms of people from Europe to the conquest of the Holy Land. Peter the Hermit, an active and ambitious Priest, by his indefatigable pains, was the immediate author of the first Croisade: Kings, Princes, all Professions and Characters united, from different motives, in this great undertaking, as every sentiment, except true religion and morality, invited to it. The ambitious hoped for kingdoms; the greedy and the necessitous for plunder; and some were enthusiasts enough to hope for salvation, by the destruction of a considerable number of their fellow-creatures, who had done them no injury. I cannot omit, upon this occasion, telling you, that the Eastern Emperors at Constantinople, (who, as Christians, were obliged, at least, to seem to favour these expeditions) seeing the immense numbers of the *Croisez*, and fearing that the Western Empire might have some mind to the Eastern Empire too, if it succeeded against the Infidels, as *l'appetit vient en mangeant*; these Eastern Emperors, very honestly, poisoned the waters where the Croisez were to pass, and so destroyed infinite numbers of them.

The later Orders of Knighthood; such as the Garter in England; the Elephant in Denmark; the Golden Fleece in Burgundy; the St. Esprit, St. Michel, St. Louis, and St. Lazare, in France, &c. are of a very different nature and institution. They were either the invitations to, or the rewards of, brave actions, in fair war, and are now rather the decorations of the favour of the Prince, than the proofs of the merit of the subject. However, they are worth your inquiries to a certain degree; and conversation will give you frequent opportunities for them. Wherever you are, I would advise you to inquire into the respective Orders of that country, and to write down a short account of them.

For example; while you are in Saxony, get an account of *l'Aigle Blanc*, and of what other Orders there may be, either Poliſh or Saxon; and, when you ſhall be at Berlin, inform yourſelf of the three Orders there, *l'Aigle Noir*, *la Générofité*, *et le Vrai Mérite*, which are the only ones, that I know of, there. But whenever you meet with ſtraggling ribbands, and ſtars, as you will with a thouſand in Germany, do not fail to inquire what they are, and to take a minute of them in your memorandum-book: for it is a ſort of knowledge that coſts little to acquire, and yet is of ſome uſe. Young people have frequently an incurioufneſs about them, ariſing either from lazineſs, or a contempt of the object, which deprives them of ſeveral ſuch little parts of knowledge, that they afterwards wiſh they had acquired. If you will put converſation to profit, great knowledge may be gained by it; and is it not better (ſince it is full as eaſy) to turn upon uſeful, than upon uſeleſs ſubjects? People always talk beſt upon what they know moſt, and it is both pleaſing them, and improving one's-ſelf, to put them upon that ſubject. With people of a particular profeſſion, or of a diſtinguiſhed eminency in any branch of learning, one is not at a loſs: but with thoſe, whether men or women, who properly conſtitute what is called the *beau monde*, one muſt not chuſe deep ſubjects, nor hope to get any knowledge above that of Orders, Ranks, Families, and Court anecdotes; which are therefore the proper (and not altogether uſeleſs) ſubjects of that kind of converſation. Women, eſpecially, are to be talked to, as below men, and above children. If you talk to them too deep, you only confound them, and loſe your own labour; if you talk to them too frivolouſly, they perceive and reſent the contempt. The proper tone for them is, what the French call the *Entregent*, and is, in truth, the polite jargon of good company.

company. Thus, if you are a good Chemiſt, you may extract ſomething out of every thing.

A propos of the *beau monde*; I muſt again and again recommend the Graces to you. There is no doing without them in that world; and, to make a good figure in that world, is a great ſtep towards making one in the world of buſineſs, particularly that part of it for which you are deſtined. An ungraceful manner of ſpeaking, awkward motions, and a diſagreeable addreſs, are great clogs to the ableſt man of buſineſs; as the oppoſite qualifications are of infinite advantage to him. I am therefore very glad that you learn to dance, ſince I am told there is a very good dancing-maſter at Leipſig. I would have you dance a minuet very well, not ſo much for the ſake of the minuet itſelf (though that, if danced at all, ought to be danced well) as that it will give you an habitual genteel carriage, and manner of preſenting yourſelf.

Since I am upon little things, I muſt mention another, which though little enough in itſelf, yet, as it occurs at leaſt once in every day, deſerves ſome attention; I mean Carving. Do you uſe yourſelf to carve adroitly and genteely, without hacking half an hour acroſs a bone, without beſpattering the company with the ſauce, and without overturning the glaſſes into your neighbours pockets? Theſe awkwardneſſes are extremely diſagreeable; and, if often repeated, bring ridicule. They are very eaſily avoided, by a little attention and uſe.

How trifling ſoever theſe things may ſeem, or really be, in themſelves, they are no longer ſo, when above half the world thinks them otherwiſe. And as I would have you *omnibus ornatum—excellere rebus*, I think nothing above or below my pointing out to you, or your excelling in. You have the means of doing it, and time before you to make uſe of them. Take my word for it, I aſk nothing

now, but what you will, twenty years hence, moſt heartily wiſh that you had done. Attention to all theſe things, for the next two or three years, will ſave you infinite trouble and endleſs regrets hereafter. May you, in the whole courſe of your life, have no reaſon for any one juſt regret! Adieu.

Your Dreſden china is arrived, and I have ſent it to your Mamma.

LETTER CXXXII.

London, September the 27th, O S. 1748.

DEAR BOY,

I Have received your Latin Lecture upon War, which, though it is not exactly the ſame Latin that Ceſar, Cicero, Horace, Virgil, and Ovid ſpoke, is however, as good Latin as the *erudite Germans* ſpeak or write. I have always obſerved, that the moſt learned people, that is thoſe who have read the moſt Latin, write the worſt; and that diſtinguiſhes the Latin of a Gentleman ſcholar, from that of a Pedant. A Gentleman has, probably, read no other Latin than that of the Auguſtan age; and therefore can write no other: whereas the Pedant has read much more bad Latin than good; and conſequently writes ſo too. He looks upon the beſt claſſical books, as books for ſchool-boys, and conſequently below him; but pores over fragments of obſcure authors, treaſures up the obſolete words which he meets with there, and uſes them, upon all occaſions, to ſhow his reading, at the expence of his judgment. Plautus is his favourite author, not for the ſake of the wit and the *vis comica* of his comedies; but upon account of the many obſolete words, and the cant of low characters, which are to be met with no where elſe. He will rather uſe *olli* than *illi*, *optumè* than *optimè*, and any bad word, rather than any good one, provided he can but prove, that,

that, ſtrictly ſpeaking, it is Latin; that is, that it was written by a Roman. By this rule, I might now write to you in the language of Chaucer or Spencer, and aſſert that I wrote Engliſh, becauſe it was Engliſh in their days; but I ſhould be a moſt affected puppy if I did ſo, and you would not underſtand three words of my letter. All theſe, and ſuch like affected peculiarities, are the characteriſtics of learned coxcombs and pedants, and are carefully avoided by all men of ſenſe.

I dipped, accidentally, the other day, into Pitiſcus's preface to his Lexicon; where I found a word that puzzled me, and that I did not remember ever to have met with before. It is the adverb *præfiſciné*; which means, *in a good hour*; an expreſſion, which, by the ſuperſtition of it, appears to be low and vulgar. I looked for it; and at laſt I found, that it is once or twice made uſe of in Plautus; upon the ſtrength of which, this learned pedant thruſts it into his preface. Whenever you write Latin, remember that every word or phraſe which you make uſe of, but cannot find in Ceſar, Cicero, Livy, Horace, Virgil, and Ovid, is bad, illiberal Latin, though it may have been written by a Roman.

I muſt now ſay ſomething as to the matter of the Lecture; in which, I confeſs, there is one doctrine laid down that ſurpriſes me: it is this; *Quum vero hoſtis ſit lenta citave morte omnia dira nobis minitans quocunque bellantibus negotium eſt, parum ſane interfuerit quo modo eum obruere et interficere ſatagamus ſi ferociam exuere cunctetur. Ergo veneno quoque uti fas eſt, &c.* whereas I cannot conceive that the uſe of poiſon can, upon any account, come within the lawful means of ſelf defence. Force may, without doubt, be juſtly repelled by force, but not by treachery and fraud; for I do not call the ſtratagems of war, ſuch as ambuſcades, maſked batteries, falſe

attacks, *&c.* frauds or treachery; they are mutually to be expected and guarded againſt; but poiſoned arrows, poiſoned waters, or poiſon adminiſtered to your enemy (which can only be done by treachery) I have always heard, read, and thought, to be an unlawful and infamous means of defence, be your danger ever ſo great: but, *ſi ferociam exuere cunctetur*; muſt I rather die than poiſon this enemy? Yes, certainly: much rather die than do a baſe or criminal action: nor can I be ſure, before hand, that this enemy may not, in the laſt moment, *ferociam exuere.* But the public Lawyers, now, ſeem to me, rather to warp the law, in order to authoriſe, than to check, thoſe unlawful proceedings of Princes and States: which, by being become common, appear leſs criminal: though cuſtom can never alter the nature of good and ill.

Pray let no quibbles of Lawyers, no refinements of Caſuiſts, break into the plain notions of right and wrong; which every man's right reaſon, and plain common-ſenſe, ſuggeſts to him. To do as you would be done by, is the plain, ſure, and undiſputed rule of morality and juſtice. Stick to that; and be convinced, that whatever breaks into it, in any degree, however ſpeciouſly it may be turned, and however puzzling it may be to anſwer it, is, notwithſtanding, falſe in itſelf, unjuſt, and criminal. I do not know a crime in the world, which is not, by the Caſuiſts among the Jeſuits (eſpecially the twenty-four collected, I think, by Eſcobar) allowed, in ſome, or many caſes, not to be criminal. The principles firſt laid down by them are often ſpecious, the reaſonings plauſible; but the concluſion always a lie: for it is contrary to that evident, and undeniable rule of juſtice, which I have mentioned above, of not doing to any one what you would not have him do to you. But,

however,

however, theſe refined pieces of caſuiſtry and ſophiſtry, being very convenient and welcome to people's paſſions and appetites, they gladly accept the indulgence, without deſiring to detect the fallacy of the reaſoning: and indeed many, I might ſay moſt, people, are not able to do it; which makes the publication of ſuch quibblings and refinements the more pernicious. I am no ſkilful Caſuiſt, nor ſubtle Diſputant; and yet I would undertake to juſtify, and qualify, the profeſſion of a highwayman, ſtep by ſtep, and ſo plauſibly, as to make many ignorant people embrace the profeſſion, as an innocent, if not even a laudable one; and to puzzle people, of ſome degree of knowledge, to anſwer me point by point. I have ſeen a book, intitled, *Quidlibet ex Quolibet*, or the Art of making any thing out of any thing; which is not ſo difficult, as it would ſeem, if once one quits certain plain truths, obvious in groſs to every underſtanding, in order to run after the ingenious refinements of warm imaginations and ſpeculative reaſonings. Doctor Berkely, Biſhop of Cloyne, a very worthy, ingenious, and learned man, has wrote a book to prove, that there is no ſuch thing as Matter, and that nothing exiſts but in idea: that you and I only fancy ourſelves eating, drinking, and ſleeping; you at Leipſig, and I at London: that we think we have fleſh and blood, legs, arms, &c. but that we are only ſpirit. His arguments are, ſtrictly ſpeaking, unanſwerable; but yet I am ſo far from being convinced by them, that I am determined to go on to eat and drink, and walk and ride, in order to keep that *matter*, which I ſo miſtakenly imagine my body at preſent to conſiſt of, in as good plight as poſſible. Common ſenſe, (which, in truth, is very uncommon) is the beſt ſenſe I know of: abide by it; it will counſel you beſt. Read and hear, for your amuſement, ingenious ſyſtems, nice queſtions,

tions, ſubtily agitated, with all the refinements that warm imaginations ſuggeſt; but conſider them only as exercitations for the mind, and return always to ſettle with common-ſenſe.

I ſtumbled, the other day, at a bookſeller's, upon Comte de Gabalis, in two very little volumes, which I had formerly read. I read it over again, and with freſh aſtoniſhment. Moſt of the extravagancies are taken from the Jewiſh Rabbins, who broached thoſe wild notions, and delivered them in the unintelligible jargon which the Cabaliſts and Roſicrucians deal in to this day. Their number is, I believe, much leſſened, but there are ſtill ſome; and I myſelf have known two, who ſtudied and firmly believed in that myſtical nonſenſe. What extravagancy is not man capable of entertaining, when once his ſhackled reaſon is led in triumph by fancy and prejudice! The ancient Alchymiſts gave very much into this ſtuff, by which they thought they ſhould diſcover the Philoſopher's Stone: and ſome of the moſt celebrated Empirics employed it in the purſuit of the Univerſal Medicine. Paracelſus, a bold Empiric, and wild Cabaliſt, aſſerted, that he had diſcovered it, and called it his *Alkaheſt*; why, or wherefore, God knows; only that thoſe madmen call nothing by an intelligible name. You may eaſily get this book from the Hague; read it, for it will both divert and aſtoniſh you; and at the ſame time, teach you *nil admirari.* A very neceſſary leſſon.

Your letters, except, when upon a given ſubject, are exceedingly laconic, and neither anſwer my deſires, nor the purpoſe of letters; which ſhould be familiar converſations, between abſent friends. As I deſire to live with you upon the footing of an intimate friend, and not of a parent, I could wiſh that your letters gave me more particular accounts of yourſelf, and of your leſſer tranſactions. When

you

you write to me, ſuppoſe yourſelf converſing freely with me, by the fire-ſide. In that caſe, you would naturally mention the incidents of the day; as, where you had been, who you had ſeen, what you thought of them, *&c.* Do this in your letters; acquaint me ſometimes with your ſtudies, ſometimes with your diverſions; tell me of any new perſons and characters that you meet with in company, and add your own obſervations upon them: in ſhort, let me ſee more of you, in your letters. How do you go on with Lord Pulteney; and how does he go on at Leipſig? Has he learning, has he parts, has he application? Is he good or ill-natured? In ſhort, What is he; at leaſt, what you think him? You are now of an age, that I am deſirous to begin a confidential correſpondence with you; and, as I ſhall, on my part, write you, very freely, my opinion upon men and things, which I ſhould often be very unwilling that any body but you and Mr. Harte ſhould ſee; ſo, on your part, if you write to me without reſerve, you may depend upon my inviolable ſecrecy. If you have ever looked into the Letters of Madame de Sevigné, to her daughter, Madame de Grignan; you muſt have obſerved the eaſe, freedom, and friendſhip, of that correſpondence; and yet, I hope, and believe, that they did not love one another better than we do. Tell me what books you are now reading, either by way of ſtudy or amuſement: how you paſs your evenings when at home, and where you paſs them when abroad. I know that you go ſometimes to Madame Valentin's aſſembly. What do you do there; do you play, or ſup, or is it only *la belle converſation?* Do you mind your dancing, while your dancing-maſter is with you? As you will be often under the neceſſity of dancing a minuet, I would have you dance it very well. Remember, that the graceful motion of the arms, the giving

your

your hand, and the putting-on and pulling-off your hat genteely, are the material parts of a gentleman's dancing. But the greateſt advantage, of dancing well, is, that it neceſſarily teaches you to preſent yourſelf, to ſit, ſtand, and walk genteely; all of which are of real importance to a man of faſhion.

I ſhould wiſh that you were poliſhed, before you go to Berlin; where, as you will be in a great deal of good company, I would have you have the right manners for it. It is a very conſiderable article to have *le ton de la bonne compagnie*, in your deſtination particularly. The principal buſineſs of a foreign Miniſter is, to get into the ſecrets, and to know all *les allures* of the Courts at which he reſides: this he can never bring about, but by ſuch a pleaſing addreſs, ſuch engaging manners, and ſuch an inſinuating behaviour, as may make him ſought for, and in ſome meaſure domeſtic, in the beſt company and the beſt families of the place. He will then, indeed, be well informed of all that paſſes, either by the confidences made him, or by the careleſsneſs of people in his company; who are accuſtomed to look upon him as one of them, and conſequently, not upon their guard before him. For a Miniſter, who only goes to the Court he reſides at in form, to aſk an audience of the Prince or the Miniſter, upon his laſt inſtructions, puts them upon their guard, and will never know any thing more than what they have a mind that he ſhould know. Here women may be put to ſome uſe. A King's miſtreſs, or a Miniſter's wife or miſtreſs, may give great and uſeful informations; and are very apt to do it, being proud to ſhow that they have been truſted. But then, in this caſe, the height of that ſort of addreſs, which ſtrikes women, is requiſite; I mean that eaſy politeneſs, genteel and graceful addreſs, and that *exterieur brilliant*, which they cannot withſtand.

There

There is a ſort of men ſo like women, that they are taken juſt in the ſame way; I mean thoſe who are commonly called *fine men*; who ſwarm at all Courts; who have little reflection and leſs knowledge; but who, by their good-breeding, and *train-tran* of the world, are admitted into all companies; and, by the imprudence or careleſſneſs of their ſuperiors, pick up ſecrets worth knowing, and which are eaſily got out of them by proper addreſs. Adieu.

LETTER CXXXIII.

Bath, October the 12th, O. S. 1748.

DEAR BOY,

I Came here three days ago, upon account of a diſorder in my ſtomach, which affected my head, and gave me vertigos. I already find myſelf ſomething better; and conſequently do not doubt, but that the courſe of theſe waters will ſet me quite right. But how-ever, and where-ever I am, your welfare, your character, your knowledge, and your morals, employ my thoughts more than any thing that can happen to me, or that I can fear or hope for myſelf. I am going off the ſtage, you are coming upon it: with me, what has been, has been, and reflection now would come too late; with you every thing is to come, even, in ſome manner, reflection itſelf: ſo that this is the very time when my reflections, the reſult of experience, may be of uſe to you, by ſupplying the want of yours. As ſoon as you leave Leipſig, you will gradually be going into the great world; where the firſt impreſſions that you ſhall give of yourſelf will be of great importance to you; but thoſe which you ſhall receive will be deciſive, for they always ſtick. To keep good company, eſpecially at your firſt ſetting out, is the way to receive good impreſſions. If you aſk me what I mean by good company, I will confeſs

fefs to you, that it is pretty difficult to define; but I will endeavour to make you underftand it as well as I can.

Good Company, is not what refpective fets of company are pleafed either to call or think themfelves; but it is that company which all the people of the place call, and acknowledge to be, good company, notwithftanding fome objections which they may form to fome of the individuals who compofe it. It confifts chiefly (but by no means without exception) of people of confiderable birth, rank, and character: for people of neither birth, nor rank, are frequently, and very juftly, admitted into it, if diftinguifhed by any peculiar merit, or eminency in any liberal art or fcience. Nay, fo motley a thing is good company, that many people, without birth, rank, or merit, intrude into it by their own forwardnefs, and others flide into it by the protection of fome confiderable perfon; and fome even of indifferent characters and morals make part of it. But, in the main, the good part preponderates, and people of infamous and blafted characters are never admitted. In this fafhionable good company, the beft manners, and the beft language, of the place are moft unqueftionably to be learnt; for they eftablifh, and give the tone to both, which are therefore called the language and manners of good company: there being no legal tribunal to afcertain either.

A company confifting wholly of people of the firft quality, cannot, for that reafon, be called good company, in the common acceptation of the phrafe, unlefs they are, into the bargain, the fafhionable and accredited company of the place; for people of the very firft quality can be as filly, as ill-bred, and as worthlefs, as people of the meaneft degree. On the other hand, a company confifting intirely of people of very low condition, whatever their merit or parts may be, can never be called good company;

and

and consequently should not be much freqnented, though by no means despised.

A company wholly composed of men of learning, though greatly to be valued and respected, is not meant by the words, *good company*: they cannot have the easy manners and *tournure* of the world, as they do not live in it. If you can bear your part well in such a company, it is extremely right to be in it sometimes, and you will be the more esteemed in other companies, for having a place in that. But then do not let it engross you; for if you do, you will be only considered as one of the *literati* by profession; which is not the way either to shine, or rise in the world.

The company of professed Wits and Poets is extremely inviting to most young men; who, if they have wit themselves, are pleased with it, and if they have none, are sillily proud of being one of it: but it should be frequented with moderation and judgment, and you should by no means give yourself up to it. A Wit is a very unpopular denomination, as it carries terror along with it; and people in general are as much afraid of a live Wit, in company, as a woman is of a gun, which she thinks may go off of itself, and do her a mischief. Their acquaintance is, however, worth seeking, and their company worth frequenting; but not exclusively of others, nor to such a degree as to be considered only as one of that particular set.

But the company, which of all others you should most carefully avoid, is, that low company, which, in every sense of the word, is low indeed; low in rank, low in parts, low in manners, and low in merit. You will, perhaps, be surprized, that I should think it necessary to warn you against such company; but yet I do not think it wholly unnecessary, after the many instances which I have seen, of men of sense and rank, discredited, vilified, and undone,

undone, by keeping ſuch company. Vanity, that ſource of many of our follies, and of ſome of our crimes, has ſunk many a man into company, in every light infinitely below himſelf for the ſake of being the firſt man it. There he dictates, is applauded, admired; and, for the ſake of being the *Coryphæus* of that wretched chorus, diſgraces, and diſqualifies himſelf ſoon for any better company. Depend upon it, you will ſink or riſe to the level of the company which you commonly keep: people will judge of you, and not unreaſonably, by that. There is good ſenſe in the Spaniſh ſaying, "Tell "me who you live with, and I will tell you who "you are." Make it therefore your buſineſs, wherever you are, to get into that company, which every body of the place allows to be the beſt company next to their own: which is the beſt definition that I can give you, of good company. But here, too, one caution is very neceſſary; for want of which many young men have been ruined, even in good company. Good company (as I have before obſerved) is compoſed of a great variety of faſhionable people, whoſe characters and morals are very different, though their manners are pretty much the ſame. When a young man, new in the world, firſt gets into that company, he very rightly determines to conform to, and imitate it. But then he too often, and fatally, miſtakes the objects of his imitation. He has often heard that abſurd term of genteel and faſhionable vices. He there ſees ſome people who ſhine, and who in general are admired and eſteemed; and obſerves, that theſe people are whoremaſters, drunkards, or gameſters: upon which he adopts their vices, miſtaking their defects for their perfections, and thinking that they owe their faſhion and their luſtre to thoſe genteel vices. Whereas it is exactly the reverſe; for theſe people have acquired their reputation by their parts,

their

their learning, their good-breeding, and other real accompliſhments; and are only blemiſhed and lowered, in the opinions of all reaſonable people, and of their own, in time, by theſe genteel and faſhionable vices. A whoremaſter, in a flux, or without a noſe, is a very genteel perſon indeed, and well worthy of imitation. A drunkard, vomiting up at night the wine of the day, and ſtupefied by the head ach all the next, is doubtleſs, a fine model to copy from. And a gameſter, tearing his hair, and blaſpheming, for having loſt more than he had in the world, is ſurely a moſt amiable character. No; theſe are allays, and great ones too, which can never adorn any character, but will always debaſe the beſt. To prove this; ſuppoſe any man, without parts and ſome other good qualities, to be merely a whoremaſter, a drunkard, or a gameſter; How will he be looked upon, by all ſorts of people? Why, as a moſt contemptible and vicious animal. Therefore it is plain, that, in theſe mixed characters, the good part only makes people forgive, but not approve, the bad.

I will hope, and believe, that you will have no vices; but if, unfortunately, you ſhould have any, at leaſt I beg of you to be content with your own, and to adopt no other body's. The adoption of vice has, I am convinced, ruined ten times more young men, than natural inclinations.

As I make no difficulty of confeſſing my paſt errors, where I think the confeſſion may be of uſe to you, I will own, that, when I firſt went to the univerſity, I drank and ſmoked, notwithſtanding the averſion I had to wine and tobacco, only becauſe I thought it genteel, and that it made me look like a man. When I went abroad, I firſt went to the Hague, where gaming was much in faſhion; and where I obſerved that many people, of ſhining rank and character, gamed too. I was then young enough,

enough, and silly enough, to believe, that gaming was one of their accomplishments; and, as I aimed at perfection, I adopted gaming as a necessary step to it. Thus I acquired, by error, the habit of a vice, which, far from adorning my character, has, I am conscious, been a great blemish in it.

Imitate, then, with discernment and judgment, the real perfections of the good company which you may get into; copy their politeness, their carriage, their address, and the easy and well-bred turn of their conversation; but remember, that, let them shine ever so bright, their vices, if they have any, are so many spots, which you would no more imitate, than you would make an artificial wart upon your face, because some very handsome man had the misfortune to have a natural one upon his: but, on the contrary, think how much handsomer he would have been without it.

Having thus confessed some of my *égaremens*, I will now show you a little of my right side. I always endeavoured to get into the best company, wherever I was, and commonly succeeded. There I pleased, to some degree, by showing a desire to please. I took care never to be absent or *distrait*; but, on the contrary, attended to every thing that was said, done, or even looked, in company: I never failed in the minutest attentions, and was never *journalier*. These things, and not my *égaremens*, made me fashionable.

Adieu! this letter is full long enough.

LETTER CXXXIV.

Bath, October the 19th, O. S. 1748.

DEAR BOY.

HAVING, in my last, pointed out, what sort of company you should keep, I will now give you some rules for your conduct in it; rules which my

my own experience and obſervation enable me to lay down, and communicate to you, with ſome degree of confidence. I have often given you hints of this kind before, but then it has been by ſnatches; I will now be more regular and methodical. I ſhall ſay nothing with regard to your bodily carriage and addreſs, but leave them to the care of your own attention to the beſt models: remember, however, that they are of conſequence.

Talk often, but never long; in that caſe, if you do not pleaſe, at leaſt you are ſure not to tire your hearers. Pay your own reckoning, but do not treat the whole company; this being one of the very few caſes in which people do not care to be treated, every one being fully convinced that he has wherewithal to pay.

Tell ſtories very ſeldom, and, abſolutely, never but where they are very apt, and very ſhort. Omit every circumſtance that is not material, and beware of digreſſions. To have frequent recourſe to narrative, betrays great want of imagination.

Never hold any body by the button, or the hand, in order to be heard out: for, if people are not willing to hear, you had much better hold your tongue than them.

Moſt long talkers ſingle out ſome one unfortunate man in company (commonly him whom they obſerve to be the moſt ſilent) or their next neighbour, to whiſper, or at leaſt in a half voice, to convey a continuity of words to. This is exceſſively ill-bred, and in ſome degree, a fraud; converſation-ſtock being a joint and common property. But, on the other hand, if one of theſe unmerciful talkers lays hold of you, hear him with patience, (and at leaſt ſeeming attention) if he is worth obliging; for nothing will oblige him more than a patient hearing, as nothing would hurt him more, than either

either to leave him in the midſt of his diſcourſe, or to diſcover your impatience under your affliction.

Take, rather than give, the tone of the company you are in. If you have parts you will ſhow them, more or leſs, upon every ſubject; and if you have not, you had better talk ſillily upon a ſubject of other people's, than of your own chuſing.

Avoid, as much as you can, in mixed companies, argumentative, polemical converſations; which, though they ſhould not, yet certainly do, indiſpoſe, for a time, the contending parties towards each other: and, if the controverſy grows warm and noiſy, endeavour to put an end to it, by ſome genteel levity or joke. I quieted ſuch a converſation-hubbub once, by repreſenting to them, that, though I was perſuaded none there preſent would repeat out of company, what paſſed in it, yet I could not anſwer for the diſcretion of the paſſengers in the ſtreet, who muſt neceſſarily hear all that was ſaid.

Above all things, and upon all occaſions, avoid ſpeaking of yourſelf, if it be poſſible. Such is the natural pride and vanity of our hearts, that it perpetually breaks out, even in people of the beſt parts, in all the various modes and figures of the egotiſm.

Some, abruptly, ſpeak advantageouſly of themſelves, without either pretence or provocation. They are impudent. Others proceed more artfully, as they imagine; and forge accuſations againſt themſelves, complain of calumnies which they never heard, in order to juſtify themſelves, by exhibiting a catalogue of their many virtues. *They acknowledge that it may indeed ſeem odd, that they ſhould talk in that manner of themſelves; it is what they do not like, and what they never would have done; no, no tortures ſhould have forced it from them, if they had not been thus unjuſtly and monſtrouſly accuſed.* But,

But, in these cases, justice is surely due to one's self, as well as to others; and, when our character is attacked, we may say in our own justification, what otherwise we never would have said. This thin veil of Modesty, drawn before Vanity, is much too transparent, to conceal it, even from very moderate discernment.

Others go more modestly and more slily still (as they think) to work; but, in my mind, still more ridiculously. They confess themselves (not without some degree of shame and confusion) into all the Cardinal Virtues; by first degrading them into weaknesses, and then owning their misfortune, in being made up of those weaknesses. *They cannot see people suffer, without sympathising with, and endeavouring to help them. They cannot see people want, without relieving them; though, truly, their own circumstances cannot very well afford it. They cannot help speaking truth, though they know all the imprudence of it. In short, they know that, with all these weaknesses, they are not fit to live in the world, much less to thrive in it. But they are now too old to change, and must rub on as well as they can.* This sounds too ridiculous and *outré*, almost, for the stage; and yet, take my word for it, you will frequently meet with it, upon the common stage of the world. And here I will observe, by the bye, that you will often meet with characters in nature so extravagant, that a discreet Poet would not venture to set them upon the stage, in their true and high colouring.

This principle of vanity and pride is so strong in human nature, that it descends even to the lowest objects; and one often sees people angling for praise where, admitting all they say to be true, (which, by the way, it seldom is) no just praise is to be caught. One man affirms that he has rode post an hundred miles in six hours: probably it is a lie; but supposing it to be true, what then? Why he is a very

very good poſt-boy, that is all. Another aſſerts, and probably not without oaths, that he has drank ſix or eight bottles of wine at a ſitting: out of charity, I will believe him a liar; for, if I do not, I muſt think him a beaſt.

Such, and a thouſand more, are the follies and extravagancies, which vanity draws people into, and which always defeat their own purpoſe; and, as Waller ſays, upon another ſubject,

Make the wretch the moſt deſpiſed,
Where moſt he wiſhes to be prized.

The only ſure way of avoiding theſe evils, is, never to ſpeak of yourſelf at all. But when, hiſtorically, you are obliged to mention yourſelf, take care not to drop one ſingle word, that can, directly or indirectly, be conſtrued as fiſhing for applauſe. Be your character what it will, it will be known; and nobody will take it upon your own word. Never imagine that any thing you can ſay, yourſelf, will varniſh your defects, or add luſtre to your perfections; but, on the contrary, it may, and nine times in ten will, make the former more glaring, and the latter obſcure. If you are ſilent upon your own ſubject, neither envy, indignation, nor ridicule, will obſtruct or allay the applauſe which you may really deſerve; but if you publiſh your own panegyric, upon any occaſion, or in any ſhape whatſoever, and however artfully dreſſed or diſguiſed, they will all conſpire againſt you, and you will be diſappointed of the very end you aim at.

Take care never to ſeem dark and myſterious; which is not only a very unamiable character, but a very ſuſpicious one too: if you ſeem myſterious with others, they will be really ſo with you, and you will know nothing. The height of abilities is, to have *volto ſciolto*, and *penſierri ſtretti*; that is a frank, open, and ingenuous exterior, with a prudent and reſerved interior: to be upon your own guard, and yet,

yet, by a ſeeming natural openneſs, to put people off of theirs. Depend upon it, nine in ten of every company that you are in, will avail themſelves of every indiſcreet and unguarded expreſſion of yours, if they can turn it to their own advantage. A prudent reſerve is therefore as neceſſary, as a ſeeming openneſs is prudent. Always look people in the face when you ſpeak to them; the not doing it is thought to imply conſcious guilt; beſides, that you loſe the advantage of obſerving, by their countenances, what impreſſion your diſcourſe makes upon them. In order to know people's real ſentiments, I truſt much more to my eyes than to my ears; for they can ſay whatever they have a mind I ſhould hear; but they can ſeldom help looking, what they have no intention that I ſhould know.

Neither retail nor receive ſcandal, willingly; for though the defamation of others may, for the preſent, gratify the malignity of the pride of our hearts, cool reflection will draw very diſadvantageous concluſions from ſuch a diſpoſition: and in the caſe of ſcandal, as in that of robbery, the receiver is always thought as bad as the thief.

Mimickry, which is the common and favourite amuſement of little, low minds, is in the utmoſt contempt with great ones. It is the loweſt and moſt illiberal of all buffoonery. Pray, neither practiſe it yourſelf, nor applaud it in others. Beſides that, the perſon mimicked is inſulted; and, as I have often obſerved to you before, an inſult is never forgiven.

I need not (I believe) adviſe you to adapt your converſation to the people you are converſing with: for I ſuppoſe you would not, without this caution, have talked upon the ſame ſubject, and in the ſame manner, to a Miniſter of State, a Biſhop, a Philoſopher, a Captain, and a Woman. A man of the world muſt, like the Cameleon, be able to take

every different hue; which is by no means a criminal or abject, but a neceſſary complaiſance, for it relates only to Manners, and not to Morals.

One word only, as to ſwearing; and that, I hope and believe, is more than is neceſſary. You may ſometimes hear ſome people, in good company, interlard their diſcourſe with oaths by way of embelliſhment, as they think; but you muſt obſerve, too, that thoſe who do ſo, are never thoſe who contribute, in any degree, to give that company the denomination of good company. They are always ſubalterns, or people of low education; for that practice, beſides that it has no one temptation to plead, is as ſilly, and as illiberal, as it is wicked.

Loud laughter is the mirth of the mob, who are only pleaſed with ſilly things; for true Wit or good Senſe never excited a laugh, ſince the creation of the world. A man of parts and faſhion is therefore only ſeen to ſmile, but never heard to laugh.

But, to conclude this long letter; all the abovementioned rules, however carefully you may obſerve them, will loſe half their effect, if unaccompanied by the Graces. Whatever you ſay, if you ſay it with a ſupercilious, Cynical face, or an embarraſſed countenance, or a ſilly, diſconcerted grin, will be ill received. If, into the bargain, *you mutter it, or utter it indiſtinctly, and ungracefully*, it will be ſtill worſe received. If your air and addreſs are vulgar, awkward, and *gauche*, you may be eſteemed indeed, if you have great intrinſic merit; but you will never pleaſe: and, without pleaſing, you will riſe but heavily. Venus, among the Ancients, was ſynonimous with the Graces, who were always ſuppoſed to accompany her: and Horace tells us, that even Youth, and Mercury, the God of Arts and Eloquence, would not do without her.

Parum comis ſine te Juventas Mercuriuſque.

They

They are not inexorable Ladies, and may be had, if properly and diligently purſued. Adieu.

LETTER CXXXV.

Bath, October the 29th, O. S. 1748.

DEAR BOY,

MY anxiety for your ſucceſs increaſes, in proportion as the time approaches of your taking your part upon the great ſtage of the world. The audience will form their opinion of you upon your firſt appearance, (making the proper allowance for your inexperience) and ſo far it will be final, that, though it may vary as to the degrees, it will never totally change. This conſideration excites that reſtleſs attention, with which I am conſtantly examining how I can beſt contribute to the perfection of that character, in which the leaſt ſpot or blemiſh would give me more real concern, than I am now capable of feeling upon any other account whatſoever.

I have, long ſince, done mentioning your great Religious and Moral duties; becauſe I could not make your underſtanding ſo bad a compliment, as to ſuppoſe that you wanted, or could receive, any new inſtructions upon thoſe two important points. Mr. Harte, I am ſure, has not neglected them; and, beſides, they are ſo obvious to common ſenſe and reaſon, that commentators may (as they often do) perplex, but cannot make them clearer. My province, therefore, is to ſupply, by my experience, your, hitherto, inevitable inexperience, in the ways of the world. People at your age are in a ſtate of natural ebriety; and want rails, and *gardefous*, wherever they go, to hinder them from breaking their necks. This drunkenneſs of youth, is not only tolerated, but even pleaſes, if kept within certain bounds of diſcretion and decency. Thoſe

bounds are the point, which it is difficult for the drunken man himſelf to find out; and there it is that the experience of a friend may not only ſerve, but ſave him.

Carry with you, and welcome, into company, all the gaiety and ſpirits, but as little of the giddineſs, of youth as you can. The former will charm; but the latter will often, though innocently, implacably offend. Inform yourſelf of the characters and ſituations of the company, before you give way to what your imagination may prompt you to ſay. There are, in all companies, more wrong heads than right ones, and many more who deſerve, than who like cenſure. Should you therefore expatiate in the praiſe of ſome virtue, which ſome in company notoriouſly want; or declaim againſt any vice, which others are notoriouſly infected with; your reflections, however general and unapplied, will, by being applicable, be thought perſonal, and levelled at thoſe people. This conſideration points out to you, ſufficiently, not to be ſuſpicious and captious yourſelf, nor to ſuppoſe that things, becauſe they may, are therefore meant at you. The manners of well-bred people ſecure one from thoſe indirect and mean attacts; but if, by chance, a flippant woman, or a pert coxcomb, lets off any thing of that kind, it is much better not to ſeem to underſtand, than to reply to it.

Cautiouſly avoid talking of either your own or other people's domeſtic affairs. Yours are nothing to them, but tedious; theirs are nothing to you. The ſubject is a tender one; and it is odds but that you touch ſomebody or other's ſore place: for, in this caſe, there is no truſting to ſpecious appearances; which may be, and often are, ſo contrary to the real ſituations of things, between men and their wives, parents and their children, ſeeming friends, &c.

&c. that, with the beſt intentions in the world, one often blunders diſagreeably.

Remember, that the wit, humour, and jokes, of moſt mixed companies, are local. They thrive in that particular ſoil, but will not, often, bear tranſplanting. Every company is differently circumſtanced, has its particular cant, and jargon; which may give occaſion to wit, and mirth, within that circle, but would ſeem flat and inſipid in any other, and therefore will not bear repeating. Nothing makes a man look ſillier, than a pleaſantry, not reliſhed or not underſtood; and if he meets with a profound ſilence, when he expected a general applauſe, or, what is worſe, if he deſired to explain the *bon mot*, his awkward and embarraſſed ſituation is eaſier imagined than deſcribed. *A propos* of repeating; take great care never to repeat (I do not mean here the pleaſantries) in one company what you hear in another. Things, ſeemingly indifferent, may, by circulation, have much graver conſequences than you would imagine. Beſides, there is a general tacit truſt in converſation, by which a man is obliged not to report any thing out of it, though he is not immediately enjoined ſecrecy. A retailer of this kind is ſure to draw himſelf into a thouſand ſcrapes and diſcuſſions, and to be ſhily and uncomfortably received, wherever he goes.

You will find, in moſt good company, ſome people, who only keep their place there by a contemptible title enough; theſe are what we call *very good-natured fellows*, and the French *bons diables*. The truth is, they are people without any parts or fancy, and who, having no will of their own, readily aſſent to, concur in, and applaud, whatever is ſaid or done in the company; and adopt, with the ſame alacrity, the moſt virtuous or the moſt criminal, the wiſeſt or the ſillieſt ſcheme, that happens to be entertained by the majority of the company. This

liſh, and often criminal complaiſance, flows from a fooliſh cauſe; the want of any other merit. I hope that you will hold your place in company by a nobler tenure, and that you will hold it (you can bear a quibble, I believe, yet) *in capite.* Have a will and an opinion of your own, and adhere to them ſteadily; but then do it with good-humour, good-breeding, and (if you have it) with urbanity; for you have not yet heard enough, either to preach or cenſure.

All other kinds of complaiſance are not only blameleſs, but neceſſary, in good company. Not to ſeem to perceive the little weakneſſes, and the idle but innocent affectations of the company, but even to flatter them, in a certain manner, is not only very allowable, but, in truth, a ſort of polite duty. They will be pleaſed with you, if you do; and will certainly not be reformed by you, if you do not. For inſtance; you will find, in every *groupe* of company, two principal figures, *viz.* the fine Lady and the fine Gentleman; who abſolutely give the law of Wit, Language, Faſhion, and Taſte, to the reſt of that ſociety. There is always a ſtrict, and often, for the time being, a tender alliance between theſe two figures. The Lady looks upon her empire as founded upon the divine right of Beauty, (and full as good a divine right it is, as any King, Emperor, or Pope, can pretend to;) ſhe requires, and commonly meets with, unlimited paſſive obedience. And why ſhould ſhe not meet with it? Her demands go no higher, than to have her unqueſtioned pre-eminence in Beauty, Wit, and Faſhion, firmly eſtabliſhed. Few Sovereigns (by the way) are ſo reaſonable. The fine Gentleman's claims of right are, *mutatis mutandis*, the ſame; and though, indeed, he is not always a Wit *de jure*, yet, as he is the Wit *de facto* of that company, he is entitled to a ſhare of your allegiance; and

and every body expects, at leaſt, as much as they are entitled to, if not ſomething more. Prudence bids you make your court to theſe joint Sovereigns; and no duty, that I know of, forbids it. Rebellion, here, is exceedingly dangerous, and inevitably puniſhed, by baniſhment, and immediate forfeiture of all your wit, manners, taſte, and faſhion: as, on the other hand, a chearful ſubmiſſion, not without ſome flattery, is ſure to procure you a ſtrong recommendation, and moſt effectual paſs, throughout all their, and probably the neighbouring dominions. With a moderate ſhare of ſagacity, you will, before you have been half an hour in their company, eaſily diſcover thoſe two principal figures; both by the deference which you will obſerve the whole company pay them, and by that eaſy, careleſs, and ſerene air, which their conſciouſneſs of power gives them. As in this caſe, ſo in all others, aim always at the higheſt; get always into the higheſt company, and addreſs yourſelf particularly to the higheſt in it. The ſearch after the unattainable philoſopher's ſtone has occaſioned a thouſand uſeful diſcoveries, which otherwiſe would never have been made.

What the French juſtly call *les manieres nobles*, are only to be acquired in the very beſt companies. They are diſtinguiſhing characteriſtics of men of faſhion: people of low education never wear them ſo cloſe, but that ſome part or other of the original vulgariſm appears. *Les manieres nobles* equally forbid inſolent contempt, or low envy and jealouſy. Low people, in good circumſtances, fine clothes, and equipages, will inſolently ſhow contempt for all thoſe, who cannot afford as fine clothes, as good an equipage, and who have not (as their term is) as much money in their pockets: on the other hand, they are gnawed with envy, and cannot help diſcovering it, of thoſe who ſurpaſs them in any of

thefe articles; which are far from being fure criterions of merit. They are, likewife, jealous of being flighted; and, confequently, fufpicious and captious: they are eager and hot about trifles; becaufe trifles were, at firft, their affairs of confequence. *Les manieres nobles* imply exactly the reverfe of all this. Study them early; you cannot make them too habitual and familiar to you.

Juft as I had written what goes before, I received your letter of the 24th, N. S. but I have not received that which you mention from Mr. Harte. Yours is of the kind that I defire; for I want to fee your private picture, drawn by yourfelf, I prefume you will take the moft advantageous likenefs; yet, I think, that I have fkill enough in that kind of painting, to difcover the true features, though ever fo artfully coloured, or thrown into fkilful lights and fhades.

By your account of the German Play, which I do not know whether I fhould call Tragedy or Comedy, the only fhining part of it (fince I am in a way of quibbling) feems to have been the Fox's Tail. I prefume, too, that the Play has had the fame fate with the Squib, and has gone off no more. I remember a fquib much better applied, when it was made the device of the colours of a French regiment of grenadiers; it was reprefented burfting, with this motto under it: *Peream dum luceam.*

I like the defcription of your *Pic-nic*; where, I take it for granted, that your cards are only to break the formality of a circle, and your *Sympofion* intended more to promote converfation than drinking. Such an *amicable collifion*, as Lord Shaftefbury very prettily calls it, rubs off and fmooths thofe rough corners, which mere nature has given to the fmootheft of us. I hope fome part, at leaft, of the converfation is in German. *A propos*; tell me, do you fpeak that language correctly, and do you write it

with eaſe? I have no doubt of your maſtering the other modern languages, which are much eaſier, and occur much oftener; for which reaſon, I deſire that you will apply moſt diligently to German, while you are in Germany, that you may ſpeak and write that language moſt correctly.

I expect to meet Mr. Eliot in London, in about three weeks, after which you will ſoon ſee him at Leipſig. Adieu.

LETTER CXXXVI.

London, November the 18th, O. S. 1748.

DEAR BOY,

WHATEVER I ſee, or whatever I hear, my firſt conſideration is, whether it can, in any way, be uſeful to you. As a proof of this, I went accidentally, the other day, into a print-ſhop; where, among many others, I found one print from a famous deſign of Carlo Maratti, who died about thirty years ago, and was the laſt eminent painter in Europe: the ſubject is *il Studio del Diſegno*; or, the School of Drawing. An old man, ſuppoſed to be the Maſter, points to his Scholars, who are variouſly employed, in Perſpective, Geometry, and the obſervation of the ſtatues of antiquity. With regard to Perſpective, of which there are ſome little ſpecimens; he has wrote, *Tanto che baſti*, that is, *As much as is ſufficient*; with regard to Geometry, *Tanto che baſti* again; with regard to the contemplation of the ancient ſtatues, there is written, *Non mai a baſtanza*; *There never can be enough*. But, in the clouds, at top of the piece, are repreſented the three Graces, with this juſt ſentence written over them, *Senza di noi ogni fatica è vana*; that is, *Without us, all labour is vain.* This every body allows to be true, in painting; but all people do not ſeem to conſider, as I hope you will, that

that this truth is full as applicable to every other art or ſcience; indeed to every thing that is to be ſaid or done. I will ſend you the print itſelf, by Mr. Eliot, when he returns; and I will adviſe you to make the ſame uſe of it, that the Roman Catholics ſay they do of the pictures and images of their ſaints; which is, only to remind them of thoſe; for the adoration they diſclaim. Nay, I will go farther, and as the tranſition from Popery to Paganiſm is ſhort and eaſy, I will claſſically and poetically adviſe you to invoke and ſacrifice to them every day, and all the day. It muſt be owned, that the Graces do not ſeem to be natives of Great Britain; and, I doubt, the beſt of us here, have more of the rough, than the poliſhed diamond. Since barbariſm drove them out of Greece and Rome, they ſeem to have taken refuge in France, where their temples are numerous, and their worſhip the eſtabliſhed one. Examine yourſelf ſeriouſly, why ſuch and ſuch people pleaſe and engage you, more than ſuch and ſuch others, of equal merit; and you will always find, that it is becauſe the former have the Graces, and the latter not. I have known many a woman, with an exact ſhape, and a ſymmetrical aſſemblage of beautiful features, pleaſe nobody; while others, with very moderate ſhapes and features, have charmed every body. Why? Becauſe Venus will not charm ſo much, without her attendant Graces, as they will without her. Among men, how often have I ſeen the moſt ſolid merit and knowledge, neglected, unwelcome, or even rejected, for want of them? While flimſy parts, little knowledge, and leſs merit, introduced by the Graces, have been received, cheriſhed, and admired. Even virtue, which is moral beauty, wants ſome of its charms, if unaccompanied by them.

If you aſk me how you ſhall acquire what neither you nor I can define or aſcertain; I can only anſwer,

anſwer, *By obſervation.* Form yourſelf, with regard to others, upon what you feel pleaſes you, in them. I can tell you the importance, the advantage, of having the Graces; but I cannot give them you: I heartily wiſh I could, and I certainly would; for I do not know a better preſent that I could make you. To ſhow you that a very wiſe, philoſophical, and retired man, thinks upon that ſubject as I do, who have always lived in the world, I ſend you, by Mr. Eliot, the famous Mr. Locke's book upon Education; in which you will find the ſtreſs that he lays upon the Graces, which he calls (and very truly) Good-breeding. I have marked all the parts of that book, that are worth your attention; for as he begins with the child, almoſt from its birth, the parts relative to its infancy would be uſeleſs to you. Germany is ſtill leſs than England, the ſeat of the Graces; however, you had as good not ſay ſo while you are there. But the place which you are going to, in a great degree, is; for I have known as many well-bred, pretty men come from Turin, as from any part of Europe. The late King Victor Amedée took great pains to form ſuch of his ſubjects as were of any conſideration, both to buſineſs and manners; the preſent King, I am told, follows his example: this however is certain, that in all Courts and Congreſſes, where there are various foreign Miniſters, thoſe of the King of Sardinia are generally the ableſt, the politeſt, and *le plus déliés.* You will therefore, at Turin, have very good models to form yourſelf upon; and remember, that with regard to the beſt models, as well as to the antique Greek ſtatues in the print, *non mai a baſtanza.* Obſerve every word, look, and motion of thoſe who are allowed to be the moſt accompliſhed perſons there. Obſerve their natural and careleſs, but genteel air; their unembarraſſed good breeding; their unaſſuming, but yet unproſtituted dignity. Mind

their

their decent mirth, their difcreet franknefs, and that *entregent*, which, as much above the frivolous as below the important and the fecret, is the proper medium for converfation in mixed companies. I will obferve, by the bye, that the talent of that light *entregent* is often of great ufe to a foreign Minifter; not only as it helps him to domefticate himfelf in many families, but alfo, as it enables him to put by, and parry fome fubjects of converfation, which might poffibly lay him under difficulties, both what to fay, and how to look.

Of all the men that ever I knew in my life, (and I knew him extremely well) the late Duke of Marlborough poffeffed the Graces in the higheft degree, not to fay engroffed them; and indeed he got the moft by them; for I will venture (contrary to the cuftom of profound hiftorians, who always affign deep caufes for great events) to afcribe the better half of the Duke of Marlborough's greatnefs and riches to thofe Graces. He was eminently illiterate; wrote bad Englifh, and fpelled it ftill worfe. He had no fhare of what is commonly called *Parts*; that is, he had no brightnefs, nothing fhining in his genius. He had, moft undoubtedly, an excellent good plain underftanding, with found judgment. But thefe, alone, would probably have raifed him but fomething higher than they found him; which was Page to King James the Second's Queen. There the Graces protected and promoted him: for, while he was an Enfign of the Guards, the Dutchefs of Cleveland, then favourite miftrefs to King Charles the IId, ftruck by thofe very Graces, gave him five thoufand pounds; with which he immediately bought an annuity for his life, of five hundred pounds a year, of my grandfather, Halifax; which was the foundation of his fubfequent fortune. His figure was beautiful; but his manner was irrefiftible, by either man or woman. It was by this engaging

gaging, graceful manner, that he was enabled, during all his war, to connect the various and jarring Powers of the Grand Alliance, and to carry them on to the main object of the war, notwithstanding their private and separate views, jealousies, and wrongheadednesses. Whatever Court he went to, (and he was often obliged to go himself to some resty and refractory ones) he as constantly prevailed and brought them into his measures. The Pensionary Heinsius, a venerable old Minister, grown grey in business, and who had governed the Republic of the United Provinces for more than forty years, was absolutely governed by the Duke of Marlborough, as that Republic feels to this day. He was always cool; and nobody ever observed the least variation in his countenance: he could refuse more gracefully than other people could grant; and those who went away from him the most dissatisfied, as to the substance of their business, were yet personally charmed with him, and, in some degree, comforted by his manner. With all his gentleness and gracefulness, no man living was more conscious of his situation, nor maintained his dignity better.

With the share of knowledge which you have already gotten, and with the much greater, which, I hope, you will soon acquire, what may you not expect to arrive at, if you join all these graces to it? In your destination, particularly, they are, in truth, half your business; for, if you can once gain the affections, as well as the esteem of the Prince or Minister of the Court to which you are sent, I will answer for it, that will effectually do the business of the Court that sent you; otherwise, it is uphill work. Do not mistake, and think, that these graces, which I so often and so earnestly recommend to you, should only accompany important transactions, and be worn only *le jours de gala*: no; they should, if possible, accompany every, the least, thing

thing that you do or ſay, for, if you neglect them in little things, they will leave you in great ones. I ſhould, for inſtance, be extremely concerned to ſee you even drink a cup of coffee ungracefully, and ſlop yourſelf with it, by your awkward manner of holding it; nor ſhould I like to ſee your coat buttoned, or your ſhoes buckled awry. But I ſhould be outrageous, if I heard you mutter your words unintelligibly, ſtammer in your ſpeech, or heſitate, miſplace, and miſtake in your narrations: and I ſhould run away from you, with greater rapidity, if poſſible, than I ſhould, now, run to embrace you, if I found you deſtitute of all thoſe graces, which I have ſet my heart upon their making you one day, *omnibus ornatum excellere rebus.*

This ſubject is inexhauſtible, as it extends to every thing that is to be ſaid or done; but I will leave it for the preſent, as this letter is already pretty long. Such is my deſire, my anxiety, for your perfection; that I never think I have ſaid enough, though you may poſſibly think that I have ſaid too much; and though, in truth, if your own good ſenſe is not ſufficient to direct you, in many of theſe plain points, all that I or any body elſe can ſay, will be inſufficient. But, where you are concerned, I am the inſatiable Man in Horace, who covets ſtill a little corner more, to complete the figure of his field. I dread every little corner that may deform mine, in which I would have (if poſſible) no one defect.

I this moment receive yours of the 17th, N. S. and cannot condole with you upon the ſeceſſion of your German *Commenſaux*; who both by your and Mr. Harte's deſcription, ſeem to be *des gens d'une aimable abſence:* and, if you can replace them by any other German converſation, you will be a gainer by the bargain. I cannot conceive, if you underſtand German well enough to read any German

man book, how the writing of the German character can be ſo difficult and tedious to you, the twenty-four letters being very ſoon learned; and I do not expect that you ſhould write yet with the utmoſt purity and correctneſs, as to the language: what I meant by your writing once a fortnight to Grevenkop, was only to make the written character familiar to you. However, I will be content with one in three weeks, or ſo.

I believe you are not likely to ſee Mr. Eliot again ſoon, he being ſtill in Cornwall with his father; who, I hear, is not likely to recover. Adieu.

LETTER CXXXVII.

London, November the 29th, O. S. 1748.

DEAR BOY,

I Delayed writing to you, till I could give you ſome account of the motions of your friend, Mr. Eliot; for whom, I know, you have, and very juſtly, the moſt friendly concern. His father and he came to town together, in a poſt-chaiſe, a fortnight ago, the reſt of the family remaining in Cornwall. His father, with difficulty, ſurvived the journey, and died laſt Saturday was ſevennight. Both concern and decency confined your friend, till two days ago, when I ſaw him: he has determined, and, I think, very prudently, to go abroad again; but how ſoon, it is yet impoſſible for him to know; as he muſt, neceſſarily, put his own private affairs in ſome order firſt: but I conjecture, that he may poſſibly join you at Turin; ſooner, to be ſure, not. I am very ſorry that you are likely to be ſo long without the company and the example of ſo valuable a friend; and therefore, I hope, that you will make it up to yourſelf, as well as you can, at this diſtance, by remembering and following his example. Imitate that application of his, which has made him

know

know all thoroughly, and to the bottom. He does not content himſelf with the ſurface of knowledge; but works in the Mine for it, knowing that it lies deep. Pope ſays, very truly, in his Eſſay upon Criticiſm;

> A little Learning is a dangerous thing;
> Drink deep, or taſte not the Pierian ſpring.

I ſhall ſend you, by a ſhip that goes to Hamburgh next week (and by which Hawkins ſends Mr. Harte ſome things that he wrote for) all thoſe which I propoſed ſending you by Mr. Eliot; together with a very little box, that I am deſired to forward to Mr. Harte. There will be, likewiſe, two letters of recommendation for you to Monſieur Andrié, and Comte Algarotti, at Berlin, which you will take care to deliver to them, as ſoon as you ſhall be rigged, and fitted out, to appear there. They will introduce you into the beſt company; and I depend upon your own good ſenſe, for your avoiding of bad. If you fall into bad and low company there, or any where elſe, you will be irrecoverably loſt; whereas, if you keep good company, and company above yourſelf, your character and your fortune will be immoveably fixed.

I have not time, to-day, upon account of the meeting of the Parliament, to make this letter of the uſual length; and indeed, after the volumes that I have written to you, all I can add muſt be unneceſſary. However, I ſhall, probably, *ex abundanti*, return ſoon to my former prolixity; and you will receive more and more laſt words, from Yours.

LETTER

LETTER CXXXVIII.

London, December the 6th, O. S. 1748.

DEAR BOY,

I AM at preſent under very great concern for the loſs of a moſt affectionate brother, with whom I had always lived in the cloſeſt friendſhip. My brother John died laſt Friday night, of a fit of the gout, which he had had for about a month in his hands and feet, and which fell at laſt upon his ſtomach and head. As he grew, towards the laſt, lethargic, his end was not painful to himſelf. At the diſtance which you are at from hence, you need not go into mourning, upon this occaſion, as the time of your mourning would be near over, before you could put it on.

By a ſhip which ſails this week for Hamburgh, I ſhall ſend you thoſe things which I propoſed to have ſent you by Mr. Eliot, *viz.* a little box from your Mamma; a leſs box for Mr. Harte; Mr. Locke's book upon Education; the print of Carlo Maratti, which I mentioned to you ſome time ago; and two letters of recommendation, one to Monſieur Andrié, and the other to Comte Algarotti, at Berlin. Both thoſe gentlemen will, I am ſure, be as willing as they are able, to introduce you into the beſt company; and I hope you will not (as many of your countrymen are apt to do) decline it. It is in the beſt companies only, that you can learn the beſt manners, and that *tournure*, and thoſe graces, which I have ſo often recommended to you, as the neceſſary means of making a figure in the world.

I am moſt extremely pleaſed with the account which Mr. Harte gives me of your progreſs in Greek, and of your having read Heſiod, almoſt critically. Upon this ſubject I ſuggeſt but one thing to you, of many that I might ſuggeſt; which

is, that you have now got over the difficulties of that language, and therefore it would be unpardonable not to persevere to your journey's end, now that all the rest of your way is down-hill.

I am also very well pleased, to hear, that you have such a knowledge of, and taste for curious books, and scarce and valuable tracts. This is a kind of knowledge, which very well becomes a man of sound and solid learning, but which only exposes a man of slight and superficial reading; therefore, pray make the substance and matter of such books your first object, and their title pages, indexes, letter, and binding, but your second. It is the characteristic of a man of parts, and good judgment, to know, and give that degree of attention, that each object deserves. Whereas little minds mistake little objects for great-ones, and lavish away upon the former, that time and attention which only the latter deserve. To such mistakes we owe the numerous and frivolous tribe of insect-mongers, shell-mongers, and pursuers and driers of butterflies, &c. The strong mind distinguishes, not only between the useful and the useless, but likewise, between the useful and the curious. He applies himself intirely to the former; he only amuses himself with the latter. Of this little sort of knowledge, which I have just hinted at, you will find, at least, as much as you need wish to know, in a superficial but pretty French book, entitled, *Spectacle da la Nature*; which will amuse you while you read it, and give you a sufficient notion of the various parts of nature: I would advise you to read it, at leisure hours. But that part of nature, which Mr. Harte tells me, you have begun to study, with the *Rector magnificus*, is of much greater importance, and deserves much more attention; I mean Astronomy. The vast and immense planetary system, the astonishing order and regularity of those innumerable worlds,

worlds, will open a ſcene to you, which not only deſerves your attention as a matter of curioſity, or rather aſtoniſhment; but, ſtill more, as it will give you greater and conſequently juſter ideas of that eternal and omnipotent Being, who contrived, made, and ſtill preſerves, that univerſe, than all the contemplation of this, comparatively, very little orb, which we at preſent inhabit, could poſſibly give you. Upon this ſubject, Monſieur Fontenelle's *pluralité des mondes*, which you may read in two hours time, will both inform and pleaſe you. God bleſs you! Yours.

LETTER CXXXIX.

London, December the 13th, O. S. 1748.

DEAR BOY,

THE laſt four poſts have brought me no letters, either from you, or from Mr. Harte; which I am uneaſy at; not as a Mamma would be, but as a Father ſhould be; for I do not want your letters as bills of health, you are young, ſtrong, and healthy, and I am, conſequently, in no pain about that: moreover, were either you or Mr. Harte ill, the other would doubtleſs write me word of it. My impatience for yours or Mr. Harte's letters ariſes from a very different cauſe, which is, my deſire to hear frequently of the ſtate and progreſs of your mind. You are now at that critical period of life, when every week ought to produce fruit or flowers anſwerable to your culture, which I am ſure has not been neglected; and it is by your letters, and Mr. Harte's accounts of you, that, at this diſtance, I can only judge of your gradations to maturity: I deſire, therefore, that one of you two will not fail to write to me once a week. The ſameneſs of your preſent way of life, I eaſily conceive, would not make out a very intereſting letter to an indifferent byſtander;

by-ſtander; but, ſo deeply concerned as I am in the game you are playing, every the leaſt move is to me of importance, and helps me to judge of the final event.

As you will be leaving Leipſig pretty ſoon after you ſhall have received this letter, I here ſend you one encloſed, to deliver to Mr. Maſcow. It is to thank him for his attention and civility to you, during your ſtay with him: and I take it for granted, that you will not fail making him the proper compliments at parting; for the good name that we leave behind, at one place, often gets before us to another, and is of great uſe. As Mr. Maſcow is much known and eſteemed in the Republic of letters, I think it would be of advantage to you, if you got letters of recommendation from him to ſome of the learned men at Berlin. Thoſe teſtimonials give a luſtre, which is not to be deſpiſed; for the moſt ignorant are forced to ſeem, at leaſt, to pay a regard to learning, as the moſt wicked do to virtue. Such is their intrinſic worth!

Your friend, Duval, dined with me the other day, and complained moſt grievouſly, that he had not heard from you of above a year; I bid him abuſe you for it himſelf; and adviſed him to do it in verſe, which, if he was really angry, his indignation would enable him to do. He accordingly brought me, yeſterday, the encloſed reproaches, and challenge, which he deſired me to tranſmit to you. As this is his firſt Eſſay in Engliſh Poetry, the inaccuracies in the rhimes, and the numbers, are very excuſable. He inſiſts, as you will find, upon being anſwered in verſe; which I ſhould imagine, that you and Mr. Harte, together, could bring about; as the late Lady Dorcheſter uſed to ſay, that ſhe and Dr. Radcliffe, together, could cure a fever. This is however ſure, that

that it now refts upon you; and no man can fay what methods Duval may take, if you decline his challenge. I am fenfible that you are under fome difadvantages in this proffered combat. Your climate at this time of the year efpecially, delights more in the wood fire, than in the poetic fire: and I conceive the Mufes, if there are any at Leipfig, to be rather fhivering than finging; nay, I queftion whether Apollo is even known there as God of Verfe, or as God of Light; perhaps a little, as God of Phyfic. Thefe will be fair excufes, if your performance fhould fall fomething fhort; though I do not apprehend that it will.

While you have been at Leipfig, which is a place of ftudy, more than of pleafure or company, you have had all opportunities of purfuing your ftudies uninterruptedly; and have had, I believe, very few temptations to the contrary. But the cafe will be quite different at Berlin, where the fplendor and diffipation of a Court, and the *beau monde*, will prefent themfelves to you, in gawdy fhapes, attractive enough to all young people. Do not think, now, that, like an old fellow, I am going to advife you to reject them, and fhut yourfelf up in your clofet: quite the contrary; I advife to take your fhare, and enter into them with fpirit and pleafure; but then I advife you, too, to allot your time fo prudently, as that learning may keep pace with pleafures; there is full time, in the courfe of the day, for both, if you do but manage that time right, and like a good œconomift. The whole morning, if diligently and attentively devoted to folid ftudies, will go a great way, at the year's end; and the evenings, fpent in the pleafures of good company, will go as far in teaching you a knowledge, not much lefs neceffary than the other; I mean the knowledge of the world. Between thefe two neceffary ftudies, that of Books in the morning, and that of the World in the evening,

ing, you ſee that you will not have one minute to ſquander or ſlattern away. Nobody ever lent themſelves more than I did, when I was young, to the pleaſures and diſſipation of good company; I even did it too much. But then, I can aſſure you, that I always found time for ſerious ſtudies; and, when I could find it no other way, I took it out of my ſleep; for I reſolved always to riſe early in the morning, however late I went to bed at night; and this reſolution I have kept ſo ſacred, that, unleſs when I have been confined to my bed by illneſs, I have not, for more than forty years, ever been in bed at nine o'clock in the morning; but commonly up before eight.

When you are at Berlin, remember to ſpeak German, as often as you can, in company: for every body there will ſpeak French to you, unleſs you let them know that you can ſpeak German, which then they will chuſe to ſpeak. Adieu.

LETTER CXL.

London, December the 20th, O S. 1748.

DEAR BOY,

I Received, laſt Saturday, by three mails which came in at once, two letters from Mr. Harte, and yours of the 8th, N. S.

It was I who miſtook your meaning, with regard to your German letters, and not you who expreſſed it ill. I thought it was the writing of the German character that took up ſo much of your time, and therefore I adviſed you, by the frequent writing of that character, to make it eaſy and familiar to you. But, ſince it is only the propriety and purity of the German language, which make your writing it ſo tedious and laborious, I will tell you that I ſhall not be nice upon that article; and do not expect that you ſhould yet be maſter of all the idioms, delica-

cies,

cies, and peculiarities of that difficult language. That can only come by uſe, eſpecially frequent ſpeaking; therefore, when you ſhall be at Berlin, and afterwards at Turin, where you will meet many Germans, pray take all opportunities of converſing in German, in order not only to keep what you have got of that language, but likewiſe to improve and perfect yourſelf in it. As to the characters, you form them very well, and as you yourſelf own, better than your Engliſh ones; but then let me aſk you this queſtion; Why do you not form your Roman characters better? for I maintain, that it is in every man's power to write what hand he pleaſes; and, consequently, that he ought to write a good one. You form, particularly, your *ee* and your *ll* in zig-zag, inſtead of making them ſtreight, as thus, *ee*, *ll*; a fault very eaſily mended. You will not, I believe, be angry with this little criticiſm, when I tell you, that, by all the accounts I have had of late, from Mr. Harte and others, this is the only criticiſm that you give me occaſion to make. Mr. Harte's laſt letter, of the 14th, N. S. particularly, makes me extremely happy, by aſſuring me, that, in every reſpect, you do exceedingly well. I am not afraid, by what I now ſay, of making you too vain; becauſe I do not think that a juſt conſciouſneſs, and an honeſt pride of doing well, can be called vanity; for vanity is either the ſilly affectation of good qualities which one has not, or the ſillier pride of what does not deſerve commendation in itſelf. By Mr. Harte's account, you are got very near the goal of Greek and Latin; and therefore I cannot ſuppoſe that, as your ſenſe increaſes, your endeavours and your ſpeed will ſlacken, in finiſhing the ſmall remains of your courſe. Conſider what luſtre and *éclat* it will give you, when you return here, to be allowed to be the beſt ſcholar, of a gentleman, in England; not to mention the real pleaſure

pleaſure and ſolid comfort which ſuch knowledge will give you throughout your whole life. Mr. Harte tells me another thing, which, I own, I did not expect; it is, that when you read aloud, or repeat part of plays, you ſpeak very properly and diſtinctly. This relieves me from great uneaſineſs, which I was under, upon account of your former bad enunciation. Go on, and attend moſt diligently to this important article. It is, of all the Graces, (and they are all neceſſary) the moſt neceſſary one.

Comte Pertingue, who has been here about a fortnight, far from diſavowing, confirms all that Mr. Harte has ſaid to your advantage. He thinks that he ſhall be at Turin much about the time of your arrival there, and pleaſes himſelf with the hopes of being uſeful to you: though, ſhould you get there before him, he ſays that Comte du Perron, with whom you are a favourite, will take that care. You ſee, by this one inſtance, and, in the courſe of your life, you will ſee by a million of inſtances, of what uſe a good reputation is, and how ſwift and advantageous a harbinger it is, wherever one goes. Upon this point, too, Mr. Harte does you juſtice, and tells me, that you are deſirous of praiſe from the praiſe-worthy: this is a right and generous ambition; and without which, I fear, few people would deſerve praiſe.

But here let me, as an old ſtager upon the theatre of the world, ſuggeſt one conſideration to you; which is, to extend your deſire of praiſe a little beyond the ſtrictly praiſe-worthy; or elſe you may be apt to diſcover too much contempt for at leaſt three parts in five of the world; who will never forgive it you. In the maſs of mankind, I fear, there is too great a majority of fools and knaves; who, ſingly from their number, muſt, to a certain degree, be reſpected, though they are by no means reſpectable.

respectable. And a man, who will ſhow every knave or fool, that he thinks him ſuch, will engage in a moſt ruinous war, againſt numbers much ſuperior to thoſe that he and his allies can bring into the field. Abhor a knave, and pity a fool, in your heart; but let neither of them, unneceſſarily, ſee that you do ſo. Some complaiſance and attention to fools is prudent, and not mean: as a ſilent abhorrence of individual knaves is often neceſſary, and not criminal.

As you will now ſoon part with Lord Pulteney, with whom, during your ſtay together at Leipſig, I ſuppoſe you have formed a connection; I imagine that you will continue it by letters, which I would adviſe you to do. They tell me, that he is good-natured, and does not want parts; which are of themſelves two good reaſons for keeping it up; but there is alſo a third reaſon, which in the courſe of the world, is not to be deſpiſed: his father cannot live long, and will leave him an immenſe fortune; which, in all events, will make him of ſome conſequence, and, if he has parts into the bargain, of very great conſequence; ſo that his friendſhip may be extremely well worth your cultivating, eſpecially as it will not coſt you above one letter in one month.

I do not know whether this letter will find you at Leipſig; at leaſt, it is the laſt that I ſhall direct there. My next, to either you or Mr. Harte, will be directed to Berlin; but, as I do not know to what houſe or ſtreet there, I ſuppoſe it will remain at the poſt-houſe till you ſend for it. Upon your arrival at Berlin, you will ſend me your particular direction; and alſo, pray be minute in your accounts of your reception there, by thoſe whom I recommend you to, as well as by thoſe to whom they preſent you. Remember, too, that you are going to a polite, literate Court, where the Graces will beſt introduce you.

 Adieu.

Adieu. God bless you! and may you continue to deserve my love, as much as you now enjoy it!

P. S. Lady Chesterfield bids me tell you, that she decides entirely in your favour, against Mr. Grevenkop, and even against herself; for she does not think that she could, at this time, write either so good a character, or so good German. Pray write her a German letter upon that subject; in which you may tell her, that, like the rest of the world, you approve of her judgment, because it is in your favour; and that you true Germans cannot allow Danes to be competent judges of your language, *&c.*

LETTER CXLI.

London, December the 30th, O. S. 1748.

DEAR BOY,

I Direct this letter to Berlin, where, I suppose, it will either find you, or at least, wait but a very little time for you. I cannot help being anxious for your success, at this your first appearance upon the great stage of the world; for, though the spectators are always candid enough to give great allowances, and to show great indulgence to a new actor, yet, from the first impressions he makes upon them, they are apt to decide, in their own minds at least, whether he will ever be a good one or not: if he seems to understand what he says, by speaking it properly; if he is attentive to his part, instead of staring negligently about; and if, upon the whole, he seems ambitious to please, they willingly pass over little awkwardnesses and inaccuracies, which they ascribe to a commendable modesty in a young and unexperienced actor. They pronounce that he will be a good one in time; and, by the encouragement which they give him, make him so the sooner. This, I hope, will be your case: you have sense enough to understand your part; a constant attention,

attention, and ambition to excel in it, with a careful obſervation of the beſt actors, will inevitably qualify you, if not for the firſt, at leaſt for conſiderable parts.

Your dreſs (as inſignificant a thing as dreſs is in itſelf) is now become an object worthy of ſome attention; for I confeſs, I cannot help forming ſome opinion of a man's ſenſe and character from his dreſs; and, I believe, moſt people do, as well as myſelf. Any affectation whatſoever, in dreſs, implies, in my mind, a flaw in the underſtanding. Moſt of our young fellows, here, diſplay ſome character or other by their dreſs; ſome affect the tremendous, and wear a great and fiercely cocked hat, an enormous ſword, a ſhort waiſtcoat, and a black cravat: theſe I ſhould be almoſt tempted to ſwear the peace againſt, in my own defence, if I were not convinced they are but mere aſſes in lions ſkins. Others go in brown frocks, leather breeches, great oaken cudgels in their hands, their hats uncocked, and their hair unpowdered; and imitate grooms, ſtage-coachmen, and country-bumpkins, ſo well, in their out-ſides, that I do not make the leaſt doubt of their reſembling them equally in their inſides. A man of ſenſe carefully avoids any particular character in his dreſs; he is accurately clean for his own ſake; but all the reſt is for other people's. He dreſſes as well, and in the ſame manner, as the people of ſenſe and faſhion of the place where he is. If he dreſſes better, as he thinks, that is, more than they, he is a fop; if he dreſſes worſe, he is unpardonably negligent: but, of the two, I would rather have a young fellow too much than too little dreſſed; the exceſs on that ſide will wear off, with a little age and reflection; but, if he is negligent at twenty, he will be a ſloven at forty, and ſtink at fifty years old. Dreſs yourſelf fine, where others are fine; and plain, where others are plain; but

take care, always, that your clothes are well made, and fit you, for otherwiſe they will give you a very awkward air. When you are once well dreſſed, for the day, think no more of it afterwards; and without any ſtiffneſs for fear of diſcompoſing that dreſs, let all your motions be as eaſy and natural, as if you had no clothes on at all: ſo much for dreſs, which I maintain to be a thing of conſequence in the polite world.

As to Manners, Good-breeding, and the Graces, I have ſo often entertained you upon thoſe important ſubjects, that I can add nothing to what I have formerly ſaid. Your own good ſenſe will ſuggeſt to you the ſubſtance of them; and obſervation, experience, and good company, the ſeveral modes of them. Your great vivacity, which I hear of from many people, will be no hindrance to your pleaſing in good company; on the contrary, will be of uſe to you, if tempered by Good-breeding, and accompanied by the Graces. But then, I ſuppoſe your vivacity to be a vivacity of parts, and not a conſtitutional reſtleſſneſs; for the moſt diſagreeable compoſition that I know, in the world, is that of ſtrong animal ſpirits, with a cold genius. Such a fellow is troubleſomely active, frivolouſly buſy, fooliſhly lively; talks much, with little meaning, and laughs more, with leſs reaſon: whereas, in my opinion, a warm and lively genius, with a cool conſtitution, is the perfection of human nature.

Do what you will, at Berlin, provided you do but do ſomething all day long. All that I deſire of you is, that you will never ſlattern away one minute in idleneſs and in doing of nothing. When you are not in company, learn what either books, maſters, or Mr. Harte, can teach you; and, when you are in company, learn (what company can only teach you) the characters and manners of mankind. I really act your pardon for giving you this advice; becauſe,

becauſe, if you are a rational creature, and a thinking being, as I ſuppoſe, and verily believe you are, it muſt be unneceſſary, and, to a certain degree, injurious. If I did not know by experience, that ſome men paſs their whole time in doing nothing, I ſhould not think it poſſible for any Being, ſuperior to Monſieur Deſcartes's Automatons, to ſquander away, in abſolute idleneſs, one ſingle minute of that ſmall portion of time which is allotted us in this world.

I have lately ſeen one Mr. Cranmer, a very ſenſible merchant; who told me that he had dined with you, and ſeen you often at Leipſig. And, yeſterday, I ſaw an old footman of mine, whom I made a Meſſenger; who told me that he had ſeen you laſt Auguſt. You will eaſily imagine, that I was not the leſs glad to ſee them, becauſe they had ſeen you; and I examined them both narrowly, in their reſpective departments; the former, as to your mind, the latter, as to your body. Mr. Cranmer gave me great ſatisfaction, not only by what he told me of himſelf concerning you, but by what he was commiſſioned to tell me from Mr. Maſcow. As he ſpeaks German perfectly himſelf, I aſked him how you ſpoke it; and he aſſured me, very well, for the time, and that a very little more patience would make you perfectly maſter of it. The Meſſenger told me, that you were much grown, and, to the beſt of his gueſs, within two inches as tall as I am. That you were plump, and looked healthy and ſtrong; which was all that I could expect, or hope, from the ſagacity of the perſon.

I ſend you, my dear child (and you will not doubt) very ſincerely, the wiſhes of the ſeaſon. May you deſerve a great number of happy New-years; and, if you deſerve, may you have them! Many New-years, indeed, you may ſee, but happy ones you cannot ſee without deſerving them. Theſe, Virtue,

 Honour,

Honour, and Knowledge, alone can merit, alone can procure. *Dii tibi dent annos, de te nam cætera ſumes*, was a pretty piece of poetical flattery, where it was ſaid; I hope that, in time, it may be no flattery when ſaid to you. But, I aſſure you, that, when I cannot apply the latter part of the line to you with truth, I ſhall neither ſay, think, nor wiſh the former. Adieu.

LETTER CXLII.

London, January the 10th, O. S. 1749.

DEAR BOY,

I HAVE received your letter of the 31ſt December, N. S. Your thanks for my Preſent, as you call it, exceed the value of the Preſent; but the uſe which you aſſure me that you will make of it, is the thanks which I deſire to receive. Due attention to the inſide of books, and due contempt for the outſide, is the proper relation between a man of ſenſe and his books.

Now that you are going a little more into the world, I will take this occaſion to explain my intentions as to your future expences, that you may know what you have to expect from me, and make your plan accordingly. I ſhall neither deny nor grudge you any money, that may be neceſſary, for either your improvement or your pleaſures; I mean, the pleaſures of a rational Being. Under the head of Improvement, I mean the beſt Books, and the beſt Maſters, coſt what they will; I alſo mean, all the expence of lodgings, coach, dreſs, ſervants, &c. which, according to the ſeveral places where you may be, ſhall be reſpectively neceſſary to enable you to keep the beſt company. Under the head of rational Pleaſures, I comprehend, Firſt, proper charities, to real and compaſſionate objects of it; Secondly, proper preſents, to thoſe to whom you are obliged,

obliged, or whom you desire to oblige; Thirdly, a conformity of expence to that of the company which you keep; as in public spectacles; your share of little entertainments; a few pistoles at games of mere commerce; and other incidental calls of good company. The only two articles, which I will never supply, are, the profusion of low riot, and the idle lavishness of negligence and laziness. A fool squanders away, without credit or advantage to himself, more than a man of sense spends with both. The latter employs his money as he does his time, and never spends a shilling of the one, nor a minute of the other, but in something that is either useful or rationally pleasing to himself or others. The former buys whatever he does not want, and does not pay for what he does want. He cannot withstand the charms of a toy shop; snuff-boxes, watches, heads of canes, *&c.* are his destruction. His servants and tradesmen conspire with his own indolence, to cheat him; and, in a very little time he is astonished, in the midst of all the ridiculous superfluities, to find himself in want of all the real comforts and necessaries of life. Without care and method, the largest fortune will not, and with them almost the smallest will, supply all necessary expences. As far as you can possibly, pay ready money for every thing you buy, and avoid bills. Pay that money too, yourself, and not through the hands of any servant; who always, either stipulates poundage, or requires a present for his good word, as they call it. Where you must have bills (as for meat and drink, clothes, *&c.*) pay them regularly every month, and with your own hand. Never, from a mistaken œconomy, buy a thing you do not want, because it is cheap; or, from a silly pride, because it is dear. Keep an account, in a book, of all that you receive, and all that you pay; for no man, who knows what he receives, and what he pays, ever

runs out. I do not mean that you ſhould keep an account of the ſhillings and half crowns which you may ſpend in chair-hire, operas, &c. they are unworthy of the time, and of the ink, that they would conſume; leave ſuch *minuties* to dull, penny-wiſe fellows: but remember, in œconomy, as well as in every other part of life, to have the proper attention to proper objects, and the proper contempt for little ones. A ſtrong mind ſees things in their true proportions: a weak one views them through a magnifying medium; which, like the microſcope, makes an elephant of a flea; magnifies all little objects, but cannot receive great ones. I have known many a man paſs for a miſer, by ſaving a penny, and wrangling for two pence, who was undoing himſelf at the ſame time, by living above his income, and not attending to eſſential articles, which were above his *portée*. The ſure characteriſtic of a ſound and ſtrong mind, is, to find, in every thing, thoſe certain bounds, *quos ultra citrave nequit conſiſtere rectum*. Theſe boundaries are marked out by a very fine line, which only good ſenſe and attention can diſcover; it is much too fine for vulgar eyes. In Manners, this line is Good-breeding; beyond it, is troubleſome ceremony; ſhort of it, is unbecoming negligence and inattention. In Morals, it divides oſtentatious Puritaniſm, from criminal Relaxation. In Religion, Superſtition from Impiety; and, in ſhort, every virtue from its kindred vice or weakneſs. I think you have ſenſe enough to diſcover the line: keep it always in your eye, and learn to walk upon it; reſt upon Mr. Harte, and he will poize you, till you are able to go alone. By the way there are fewer people who walk well upon that line, than upon the ſlack rope; and therefore, a good performer ſhines ſo much the more.

Your friend, Comte Pertingue, who conſtantly inquires after you, has written to Comte Salmour, the

the Governor of the Academy at Turin, to prepare a room for you there, immediately after the Afcenfion; and has recommended you to him, in a manner which, I hope, you will give him no reafon to repent or be afhamed of. As Comte Salmour's fon, now refiding at the Hague, is my particular acquaintance, I fhall have regular and authentic accounts of all that you do at Turin.

During your ftay at Berlin, I expect that you fhould inform yourfelf thoroughly of the prefent ftate of the Civil, Military, and Ecclefiaftical government of the King of Pruffia's dominions; particularly of the Military, which is upon a better footing, in that country, than in any other in Europe. You will attend at the reviews, fee the troops exercife, and inquire into the numbers of troops and companies in the refpective regiments of horfe, foot, and dragoons; the numbers and titles of commiffioned and non-commiffioned Officers in the feveral troops and companies; and alfo, take care to learn the technical military terms, in the German language: for, though you are not to be a military man, yet thefe military matters are fo frequently the fubjects of converfation, that you will look very awkwardly, if you are ignorant of them. Moreover, they are commonly the objects of negociation, and, as fuch, fall within your future profeffion. You muft alfo inform yourfelf of the reformation which the King of Pruffia has lately made in the law; by which he has both leffened the number, and fhortened the duration of law-fuits: a great work, and worthy of fo great a Prince! As he is indifputably the ableft Prince in Europe, every part of his government deferves your moft diligent inquiry, and your moft ferious attention. It muft be owned, that you fet out well, as a young politician, by beginning at Berlin, and then going to Turin, where you will fee the next ableft Monarch to that of Pruffia; fo that, if you are capable of making political re-

flections, those two Princes will furnish you with sufficient matter for them.

I would have you endeavour to get acquainted with Monsieur de Maupertuis, who is so eminently distinguished, by all kind of learning and merit, that one should be both sorry and ashamed of having been even a day in the same place with him, and not to have seen him. If you should have no other way of being introduced to him, I will send you a letter from hence. Monsieur Cagnoni, at Berlin, to whom I know you are recommended, is a very able man of business, thoroughly informed of every part of Europe; and his acquaintance, if you deserve, and improve it, as you should do, may be of great use to you.

Remember to take the best dancing-master at Berlin, more to teach you to sit, stand, and walk gracefully than to dance finely. The Graces, the Graces; remember the Graces! Adieu.

LETTER CXLIII.

London, January the 24th, O. S. 1749.

DEAR BOY,

I HAVE received your letter of the 12th, N. S. in which I was surprised to find no mention of your approaching journey to Berlin, which, according to the first plan was to be on the 20th, N. S. and upon which supposition I have for some time, directed my letters to you, and Mr. Harte, at Berlin. I should be glad that yours were more minute, with regard to your motions and transactions; and I desire, that, for the future, they may contain accounts of what, and who you see and hear, in your several places of residence; for I interest myself as much in the company you keep, and the pleasures you take, as in the studies you pursue; and, therefore, equally desire to be informed of them all. Another thing I desire, which

which is, that you will acknowledge my letters by their dates, that I may know which you do and which you do not receive.

As you found your brain confiderably affected by the cold, you were very prudent not to turn it to poetry, in that fituation; and not lefs judicious, in declining the borrowed aid of a ftove, whofe fumigation, inftead of infpiration, would, at beft, have produced what Mr. Pope calls a *fouterkin* of wit. I will fhew your letter to Duval, by way of juftification for not anfwering his challenge; and I think he muft allow the validity of it; for a frozen brain is as unfit to anfwer a challenge in poetry, as a blunt fword is for fingle combat.

You may, if you pleafe, and therefore I flatter myfelf that you will, profit confiderably by your ftay at Berlin, in the article of Manners, and ufeful knowledge. Attention to what you will fee and hear there, together with proper inquiries, and a little care and method in taking notes of what is moft material will procure you much ufeful knowledge. Many young people are fo light, fo diffipated, and fo incurious, that they can hardly be faid to fee what they fee, or hear what they hear; that is, they hear in fo fuperficial and inattentive a manner, that they might as well not fee nor hear at all. For inftance; if they fee a public building, a College, an Hofpital, an Arfenal, *&c.* they content themfelves with the firft *coup d' œil*, and neither take the time nor the trouble of informing themfelves of the material parts of them; which are, the conftitution, the rules, and the order and œconomy in the infide. You will, I hope, go deeper, and make your way into the fubftance of things. For example; fhould you fee a regiment reviewed at Berlin or Potfdam, inftead of contenting yourfelf with the general glitter of the collective corps, and faying, *par maniére d'acquit*, that is very fine; I hope

I hope you will aſk, what number of troops or companies it coſiſts of; what numbers of Officers of the *Etat Major*, and what number of *Subalterns*; how many *Bas Officiers*, or non-commiſſioned Officers, as *Sergeants*, *Corporals*, *Anſpeſſades*, *frey Corporals*, *&c.* their pay, their cloathing, and by whom; whether by the Colonels or Captains, or Commiſſaries appointed for that purpoſe; to whom they are accountable; the method of recruiting, compleating, &c.

The ſame in Civil Matters: inform yourſelf of the juriſdiction of a Court of Juſtice; of the rules and members, and endowments of a College, or an Academy, and not only of the dimenſions of the reſpective edifices: and let your letters to me contain theſe informations, in proportion as you acquire them.

I often reflect, with the moſt flattering hopes, how proud I ſhall be of you, if you ſhould profit as you may, of the opportunities which you have had, ſtill have, and will have, of arriving at perfection; and on the other hand, with dread of the grief and ſhame you will give me, if you do not. May the firſt be the caſe. God bleſs you!

LETTER CXLIV.

London, February the 7th, O. S. 1749.

DEAR BOY,

YOU are now come to an age capable of reflection, and I hope you will do, what, however, few people at your age do; exert it, for your own ſake, in the ſearch of truth and ſound knowledge. I will confeſs (for I am not unwilling to diſcover my ſecrets to you) that it is not many years ſince I have preſumed to reflect for myſelf. Till ſixteen or ſeventeen, I had no reflection; and, for many years after that, I made no uſe of what I had. I adopted the

the notions of the books I read, or the company I kept without examining whether they were juſt or not; and I rather choſe to run the riſk of eaſy error, than to take the time and trouble of inveſtigating truth. Thus, partly from lazineſs, partly from diſſipation, and partly from the *mauvaiſe honte* of rejecting faſhionable notions, I was (as I have ſince found) hurried away by prejudices, inſtead of being guided by reaſon; and quietly cheriſhed error, inſtead of ſeeking for truth. But, ſince I have taken the trouble of reaſoning for myſelf, and have had the courage to own that I do ſo, you cannot imagine how much my notions of things are altered, and in how different a light I now ſee them, from that in which I formerly viewed them, through the deceitful medium of prejudice or authority. Nay, I may poſſibly ſtill retain many errors, which, from long habit, have perhaps grown into real opinions; for it is very difficult to diſtinguiſh habits, early acquired and long entertained, from the reſult of our reaſon and reflection.

My firſt prejudice (for I do not mention the prejudices of boys and women, ſuch as hobgoblins, ghoſts, dreams, ſpilling ſalt, *&c.*) was my claſſical enthuſiaſm, which I received from the books I read, and the maſters who explained them to me. I was convinced there had been no common ſenſe nor common honeſty in the world for theſe laſt fifteen hundred years; but that they were totally extinguiſhed with the ancient Greek and Roman governments. Homer and Virgil could have no faults, becauſe they were ancient; Milton and Taſſo could have no merit, becauſe they were modern. And I could almoſt have ſaid, with regard to the ancients, what Cicero, very abſurdly and unbecomingly for a Philoſopher, ſays with regard to Plato, *Cum quo errare malim quam cum aliis rectè ſentire.* Whereas now, without any extraordinary effort of genius, I have diſcovered, that nature

ture was the ſame three thouſand years ago, as it is at preſent; that men were but men then as well as now; that modes and cuſtoms vary often, but that human nature is always the ſame. And I can no more ſuppoſe, that men were better, braver, or wiſer, fifteen hundred or three thouſand years ago, than I can ſuppoſe that the animals or vegetables were better then, than they are now. I dare aſſert too, in defiance of the favourers of the ancients, that Homer's Hero, Achilles, was both a brute and a ſcoundrel, and conſequently an improper character for the Hero of an Epic Poem: he had ſo little regard for his country, that he would not act in defence of it, becauſe he had quarrelled with Agamemnon about a w—e; and then afterwards, animated by private reſentment only, he went about killing people, baſely I will call it, becauſe he knew himſelf invulnerable; and yet, invulnerable as he was, he wore the ſtrongeſt armour in the world; which I humbly apprehend to be a blunder; for a horſe ſhoe, clapped to his vulnerable heel, would have been ſufficient. On the other hand, with ſubmiſſion to the favourers of the moderns, I aſſert, with Mr. Dryden, that the Devil is in truth, the Hero of Milton's poem; his plan, which he lays, purſues, and at laſt executes, being the ſubject of the poem. From all which conſiderations, I impartially conclude, that the ancients had their excellencies and their defects, their virtues and their vices, juſt like the moderns; pedantry and affectation of learning, decide clearly in favour of the former; vanity and ignorance, as peremptorily, in favour of the latter. Religious prejudices kept pace with my claſſical ones; and there was a time when I thought it impoſſible for the honeſteſt man in the world to be ſaved, out of the pale of the church of England; not conſidering that matters of opinion do not depend upon the will; and that it is as natural,

and

and as allowable, that another man ſhould differ in opinion from me, as that I ſhould differ from him: and that, if we are both ſincere, we are both blameleſs: and ſhould conſequently have mutual indulgence for each other.

The next prejudices that I adopted, were thoſe of the *beau monde*; in which, as I was determined to ſhine, I took what are commonly called the genteel vices, to be neceſſary. I had heard them reckoned ſo, and, without farther inquiry, I believed it; or, at leaſt, ſhould have been aſhamed to have denied it, for fear of expoſing myſelf to the ridicule of thoſe whom I conſidered as the models of fine gentlemen. But I am now neither aſhamed nor afraid to aſſert, that thoſe genteel vices, as they are falſely called, are only ſo many blemiſhes in the character of even a man of the world, and what is called a fine gentleman, and degrade him in the opinions of thoſe very people, to whom he hopes to recommend himſelf by them. Nay, this prejudice often extends ſo far, that I have known people pretend to vices they had not, inſtead of carefully concealing thoſe they had.

Uſe and aſſert your own reaſon; reflect, examine, and analyſe every thing, in order to form a ſound mature judgment; let no ετος εφα impoſe upon your underſtanding, miſlead your actions, or dictate your converſation. Be early, what, if you are not, you will, when too late, wiſh you had been. Conſult your reaſon betimes: I do not ſay, that it will always prove an unerring guide; for human reaſon is not infallible: but it will prove the leaſt erring guide that you can follow. Books and Converſation may aſſiſt it; but adopt neither, blindly and implicitly: try both by that beſt rule, which God has given to direct us, Reaſon. Of all the troubles, do not decline, as many people do, that of thinking. The herd of mankind can hardly be ſaid to think; their notions are almoſt all adoptive; and, in general, I believe

believe it is better that it ſhould be ſo; as ſuch common prejudices contribute more to order and quiet, than their own ſeparate reaſonings would do, uncultivated and unimproved as they are. We have many of thoſe uſeful prejudices in this country, which I ſhould be very ſorry to ſee removed. The good Proteſtant conviction, that the Pope is both Antichriſt, and the Whore of Babylon, is a more effectual preſervative, in this country, againſt Popery, than all the ſolid and unanſwerable arguments of Chillingworth.

The idle ſtory of the Pretender's having been introduced in a warming-pan, into the Queen's bed, though as deſtitute of all probability as of all foundation, has been much more prejudicial to the cauſe of Jacobitiſm, than all that Mr. Locke and others have written, to ſhow the unreaſonableneſs and abſurdity of the doctrines of indefeaſible hereditary right, and unlimited paſſive obedience. And that ſilly, ſanguine notion, which is firmly entertained here, that one Engliſhman can beat three Frenchmen, encourages, and has ſometimes enabled, one Engliſhman, in reality, to beat two.

A Frenchman ventures his life with alacrity *pour l'honneur du Roi*; were you to change the object, which he has been taught to have in view, and tell him that it was *pour le bien de la Patrie*, he would very probably run away. Such groſs, local prejudices prevail with the herd of mankind; and do not impoſe upon cultivated, informed, and reflecting minds: but then there are notions equally falſe, though not ſo glaringly abſurd, which are entertained by people of ſuperior, and improved underſtandings, merely for want of the neceſſary pains to inveſtigate, the proper attention to examine, and the penetration requiſite to determine the truth. Thoſe are the prejudices which I would have you guard againſt, by a manly exertion and attention of your reaſon-

ing

ing faculty. To mention one inſtance, of a thouſand that I could give you—It is a general prejudice, and has been propagated for theſe ſixteen hundred years, that Arts and Sciences cannot flouriſh under an abſolute government; and that Genius muſt neceſſarily be cramped, where Freedom is reſtrained. This ſounds plauſible, but is falſe in fact. Mechanic arts, as Agriculture, Manufactures, *&c.* will indeed be diſcouraged, where the profits and property are, from the nature of the government, inſecure. But why the deſpotiſm of a government ſhould cramp the genius of a Mathematician, an Aſtronomer, a Poet, or an Orator, I confeſs I never could diſcover. It may indeed deprive the Poet, or the Orator, of the liberty of treating of certain ſubjects in the manner they would wiſh; but it leaves them ſubjects enough to exert genius upon, if they have it. Can an author, with reaſon, complain, that he is cramped and ſhackled, if he is not at liberty to publiſh blaſphemy, bawdry, or ſedition? all which are equally prohibited in the freeſt governments, if they are wiſe and well-regulated ones. This is the preſent general complaint of the French authors; but, indeed, chiefly of the bad ones. No wonder, ſay they, that England produces ſo many great geniuſes; people there may think as they pleaſe, and publiſh what they think. Very true: but who hinders them from thinking as they pleaſe? If, indeed, they think in a manner deſtructive of all religion, morality, or good manners, or to the diſturbance of the State; an abſolute government will, certainly, more effectually prohibit them from, or puniſh them for, publiſhing ſuch thoughts, than a free one could do. But how does that cramp the genius of an epic, dramatic, or lyric Poet? Or how does it corrupt the eloquence of an Orator, in the Pulpit or at the Bar? The number of good French authors, ſuch as Corneille,

Racine,

Racine, Moliere, Boileau, and La Fontaine, who ſeemed to diſpute it with the Auguſtan age, flouriſhed under the deſpotiſm of Lewis XIV; and the celebrated authors of the Auguſtan age did not ſhine, till after the fetters were rivetted upon the Roman people, by that cruel and worthleſs Emperor. The revival of letters was not owing, neither, to any free government, but to the encouragement and protection of Leo X. and Francis I; the one as abſolute a Pope, and the other as deſpotic a Prince, as ever reigned. Do not miſtake, and imagine, that, while I am only expoſing a prejudice, I am ſpeaking in favour of arbitrary power; which, from my ſoul, I abhor, and look upon as a groſs and criminal violation of the natural rights of mankind. Adieu.

LETTER CXLV.

London, February the 28th, O. S. 1749.

DEAR BOY,

I WAS very much pleaſed with the account that you gave me of your reception at Berlin; but I was ſtill better pleaſed with the account, which Mr. Harte ſent me, of your manner of receiving that reception; for he ſays that you behaved yourſelf, to thoſe crowned heads, with all the reſpect and modeſty due to them; but, at the ſame time, without being any more embarraſſed, than if you had been converſing with your equals. This eaſy reſpect is the perfection of good-breeding, which nothing but ſuperior good ſenſe, or a long uſage of the world, can produce; and as, in your caſe, it could not be the latter, it is a pleaſing indication to me of the former.

You will now, in the courſe of a few months, have been rubbed at three of the conſiderable Courts of Europe; Berlin, Dreſden, and Vienna; ſo that I hope

I hope you will arrive at Turin tolerably ſmooth, and fit for the laſt poliſh. There you may get the beſt; there being no Court, I know of, that forms more well-bred and agreeable people. Remember, now, that good-breeding, genteel carriage, addreſs, and even dreſs (to a certain degree) are become ſerious objects, and deſerve a part of your attention.

The day, if well employed, is long enough for them all. One half of it beſtowed upon your ſtudies, and your exerciſes, will finiſh your mind and your body; the remaining part of it, ſpent in good company, will form your manners, and complete your character. What would I not give, to have you read Demoſthenes critically in the morning, and underſtand him better than any body; at noon, behave yourſelf better than any perſon at Court; and, in the evenings, trifle more agreeably than any body in mixed companies? All this you may compaſs if you pleaſe; you have the means, you have the opportunities. Employ them, for God's ſake, while you may, and make yourſelf that all-accompliſhed man, that I wiſh to have you. It entirely depends upon theſe two years; they are deciſive ones.

I ſend you here encloſed, a letter of recommendation to Monſieur Capello, at Venice, which you will deliver him immediately upon your arrival, accompanying it with compliments from me to him, and Madame; both whom you have ſeen here. He will, I am ſure, be both very civil and very uſeful to you there, as he will alſo be afterwards at Rome, where he is appointed to go Embaſſador. By the way, wherever you are, I would adviſe you to frequent, as much as you can, the Venetian Miniſters; who are always better informed of the Courts they reſide at, than any other Miniſter: the ſtrict and regular accounts, which they are obliged to give to their own government, making them very diligent and inquiſitive.

You

You will ſtay at Venice as long as the Carnaval laſts; for though I am impatient to have you at Turin, yet I would wiſh you to ſee thoroughly all that is to be ſeen at ſo ſingular a place at Venice, and at ſo ſhowiſh a time as the Carnaval. You will take, alſo, particular care to view all thoſe meetings of the government, which ſtrangers are allowed to ſee; as the Aſſembly of the Senate, &c. and alſo, to inform yourſelf of that peculiar and intricate form of government. There are books which give an account of it, among which, the beſt is Amelot de la Houſſaye, which I would adviſe you to read previouſly; it will not only give you a general notion of that conſtitution, but alſo furniſh you with materials for proper queſtions and oral informations upon the place, which are always the beſt. There are likewiſe many very valuable remains, in ſculpture and painting, of the beſt maſters, which deſerve your attention.

I ſuppoſe you will be at Vienna as ſoon as this letter will get thither; and I ſuppoſe, too, that I muſt not direct above one more to you there. After which, my next ſhall be directed to you, at Venice, the only place where a letter will be likely to find you, till you are at Turin; but you may, and I deſire that you will, write to me, from the ſeveral places in your way, from whence the poſt goes.

I will ſend you ſome other letters, for Venice, to Vienna, or to your Banker at Venice: to whom you will, upon your arrival there, ſend for them: for I will take care to have you ſo recommended from place to place, that you ſhall not run through them, as moſt of your countrymen do, without the advantage of ſeeing and knowing what beſt deſerves to be ſeen and known; I mean, the Men and the Manners.

God bleſs you, and make you anſwer my wiſhes; I will now ſay, my hopes! Adieu.

LETTER

LETTER CXLVI.

DEAR BOY,

I Direct this letter to your Banker at Venice, the surest place for you to meet with it, though, I suppose, that it will be there some time before you; for, as your intermediate stay any where else will be but short, and as the post from hence, in this season of Easterly winds, is uncertain, I direct no more letters to Vienna; where I hope both you and Mr. Harte will have received the two letters which I sent you respectively; with a letter of recommendation to Monsieur Capello at Venice, which was enclosed in mine to you. I will suppose too, that the inland post, on your side of the water, has not done you justice; for I received but one single letter from you, and one from Mr. Harte, during your whole stay at Berlin; from whence I hoped for, and expected very particular accounts.

I persuade myself that the time you stay at Venice will be properly employed, in seeing all that is to be seen at that extraordinary place; and in conversing with people who can inform you, not of the raree-shows of the town, but of the constitution of the government; for which purpose, I send you the enclosed letters of recommendation from Sir James Gray, the King's Resident at Venice; but who is now in England. These, with mine to Monsieur Capello, will carry you, if you will go, into all the best company at Venice.

But the important point, and the important place, is Turin; for there I propose your staying a considerable time, to pursue your studies, learn your exercises, and form your manners. I own, I am not without anxiety for the consequence of your stay there; which must be either very good or very bad. To you it will be entirely a new scene. Wherever you

you have hitherto been, you have converſed, chiefly, with people wiſer and diſcreeter than yourſelf; and have been equally out of the way of bad advice or bad example: but, in the Academy at Turin, you will, probably, meet with both, conſidering the variety of young fellows of about your own age; among whom it is to be expected that ſome will be diſſipated and idle, others vicious and profligate. I will believe, till the contrary appears, that you have ſagacity enough to diſtinguiſh the good from the bad characters; and both ſenſe and virtue enough to ſhun the latter, and connect yourſelf with the former: but, however, for greater ſecurity, and for your ſake alone, I muſt acquaint you, that I have ſent poſitive orders to Mr. Harte, to carry you off, inſtantly, to a place which I have named to him, upon the very firſt ſymptom, which he ſhall diſcover in you, of Drinking, Gaming, Idleneſs, or Diſobedience to his orders: ſo that, whether Mr. Harte informs me, or not, of the particulars, I ſhall be able to judge of your conduct in general, by the time of your ſtay at Turin. If it is ſhort, I ſhall know why; and I promiſe you, that you ſhall ſoon find that I do: but, if Mr. Harte lets you continue there, as long as I propoſe that you ſhould, I ſhall then be convinced, that you make the proper uſe of your time; which is the only thing that I have to aſk of you. One year is the moſt that I propoſe you ſhould ſtay at Turin; and that year, if you employ it well, perfects you. One year more of your late application, with Mr. Harte, will complete your claſſical ſtudies. You will be, likewiſe, maſter of your exerciſes in that time; and will have formed yourſelf ſo well at that Court, as to be fit to appear advantageouſly at any other. Theſe will be the happy effects of your year's ſtay at Turin, if you behave, and apply yourſelf there as you have done at Leipſig; but, if either ill advice, or ill example,

ample, affect and seduce you, you are ruined for ever. I look upon that year as your decisive year of probation; go through it well, and you will be all accomplished, and fixed in my tenderest affection for ever: but, should the contagion of vice or idleness lay hold of you there, your character, your fortune, my hopes, and, consequently, my favour, are all blasted, and you are undone. The more I love you now, from the good opinion that I have of you, the greater will be my indignation, if I should have reason to change it. Hitherto you have had every possible proof of my affection, because you have deserved it: but, when you cease to deserve it, you may expect every possible mark of my resentment. To leave nothing doubtful, upon this important point, I will tell you fairly, before-hand, by what rule I shall judge of your conduct. By Mr. Harte's accounts. He will not, I am sure, nay, I will say more, he cannot be in the wrong, with regard to you. He can have no other view but your good; and you will, I am sure, allow, that he must be a better judge of it than you can possibly be, at your age. While he is satisfied, I shall be so too; but whenever he is dissatisfied with you, I shall be much more so. If he complains, you must be guilty; and I shall not have the least regard for any thing that you may alledge in your own defence.

I will now tell you what I expect and insist upon from you at Turin: First, That you pursue your Classical and other studies, every morning, with Mr. Harte, as long, and in whatever manner Mr. Harte shall be pleased to require: Secondly, That you learn, uninterruptedly, your exercises, of riding, dancing, and fencing: Thirdly, That you make yourself master of the Italian language: and, lastly, That you pass your evenings in the best company. I also require a strict conformity to the hours and rules of the Academy. If you will but finish your

year

year in this manner at Turin, I have nothing further to aſk of you; and I will give you every thing that you can aſk of me: you ſhall, after that, be entirely your own maſter; I ſhall think you ſafe; ſhall lay aſide all authority over you; and friendſhip ſhall be our mutual and only tie. Weigh this, I beg of you, deliberately, in your own mind, and conſider, whether the application, and the degree of reſtraint, which I require, but for one year more, will not be amply repaid by all the advantages, and the perfect liberty, which you will receive at the end of it. Your own good ſenſe, will, I am ſure, not allow you to heſitate one moment in your choice. God bleſs you! Adieu.

P. S. Sir James Gray's letters not being yet ſent me, as I thought they would, I ſhall encloſe them in my next, which, I believe, will get to Venice as ſoon as you.

LETTER CXLVII.

London, April the 12th, O. S. 1749.

DEAR BOY,

I Received, by the laſt mail, a letter from Mr. Harte, dated Prague, April the 1ſt, N. S. for which, I deſire, you will return him my thanks, and aſſure him that I extremely approve of what he has done, and propoſes eventually to do, in your way to Turin. Who would have thought you were old enough to have been ſo well acquainted with the Heroes of the *Bellum Tricennale*, as to be looking out for their grandſons in Bohemia, with that affection with which, I am informed, that you ſeek for the Walſteins, the Kinſkis, *&c.*? As I cannot aſcribe it to your age, I muſt to your conſummate knowledge of Hiſtory, that makes every country, and every century, as it were, your own. Seriouſly; I am told, that you are both very ſtrong and very correct

correct in Hiſtory; of which I am extremely glad. This is uſeful knowledge.

Comte du Perron, and Comte Laſcaris, are arrived here; the former gave me a letter from Sir Charles Williams, the latter brought me your orders. They are very pretty men, and have both knowledge and manners; which, though they always ought, ſeldom do, go together. I examined them, particularly Comte Laſcaris, concerning you: their report is a very favourable one, eſpecially on the ſide of Knowledge: the quickneſs of conception, which they add to it, pleaſes me the more, as, I own, I expected it leſs. Go on in the purſuit and the increaſe of knowledge; nay I am ſure you will, for you know too much to ſtop; and if Mr Harte would let you be idle, I am convinced that you would not. But now, that you have left Leipſig, and are entered into the great world, remember there is another object that muſt keep pace with, and accompany Knowledge; I mean, Manners, Politeneſs, and the Graces; in which Sir Charles Williams, though very much your friend, owns that you are very deficient. The manners of Leipſig muſt be ſhook off; and in that reſpect you muſt put on the new man. No ſcrambling at your meals, as at a German ordinary; no awkward overturns of glaſſes, plates, and ſalt cellars; no horſe play. On the contrary, a gentleneſs of manners, a graceful carriage, and an inſinuating addreſs, muſt take their place. I repeat, and ſhall never ceaſe repeating to you, *the Graces, the Graces.*

I deſire, that, as ſoon as ever you get to Turin, you will apply yourſelf diligently to the Italian language; that, before you leave that place, you may know it well enough to be able to ſpeak tolerably, when you get to Rome; where you will ſoon make yourſelf perfectly maſter of Italian, from the daily neceſſity that you will be under of ſpeaking it. In

the mean time, I inſiſt upon your not neglecting, much leſs forgetting the German you already know; which you may not only continue but improve, by ſpeaking it conſtantly to your Saxon boy, and, as often as you can, to the ſeveral Germans you will meet in your travels. You remember, no doubt, that you muſt never write to me, from Turin, but in the German language and character.

I ſend you the encloſed letter of recommendation to Mr. Smith, the King's Conſul at Venice; who can, and I dare ſay will, be more uſeful to you there than any body. Pray make your court, and behave your beſt, to Monſieur and Madame Capello; who will be of great uſe to you at Rome. Adieu! Yours tenderly.

LETTER CXLVIII.

London, April the 19th, O. S. 1749.

DEAR BOY,

THIS letter will, I believe, ſtill find you at Venice, in all the diſſipation of Maſquerades, Ridottos, Operas, *&c.* with all my heart; they are decent evening amuſements, and very properly ſucceed that ſerious application to which I am ſure you devote your mornings. There are liberal and illiberal pleaſures, as well as liberal and illiberal arts. There are ſome pleaſures, that degrade a gentleman, as much as ſome trades could do. Sottiſh drinking, indiſcriminate gluttony, driving coaches, ruſtic ſports, ſuch as fox-chaſes, horſe-races, *&c.* are, in my opinion, infinitely below the honeſt and induſtrious profeſſions of a taylor, and a ſhoe-maker, which are ſaid to *déroger*.

As you are now in a muſical country, where ſinging, fiddling, and piping, are not only the common topics of converſation, but almoſt the principal objects of attention; I cannot help cautioning you

againſt

againſt giving into thoſe (I will call them illiberal) pleaſures, (though muſic is commonly reckoned one of the liberal arts) to the degree that moſt of our countrymen do, when they travel in Italy. If you love muſic, hear it; go to operas, concerts, and pay fiddlers to play to you; but I inſiſt upon your neither piping nor fiddling yourſelf. It puts a gentleman in a very frivolous, contemptible light; brings him into a great deal of bad company: and takes up a great deal of time, which might be much better employed. Few things would mortify me more, than to ſee you bearing a part in a concert, with a fiddle under your chin, or a pipe in your mouth.

I have had a great deal of converſation with Comte du Perron, and Comte Laſcaris upon your ſubject; and I will tell you, very truly, what Comte du Perron (who is, in my opinion, a very pretty man) ſaid of you. *Il a de l' eſprit, un ſcavoir peu commun a ſon age, une grande vivacité, et quand il aura pris des manieres, il ſera parfait; car il faut avouer qu'il ſent encore le collége: mais cela viendra.* I was very glad to hear, from one whom I think ſo good a judge, that you wanted nothing but *les manieres*; which I am convinced you will now ſoon acquire, in the company which henceforwards you are likely to keep. But I muſt add too, that, if you ſhould not acquire them, all the reſt will be of very little uſe to you. By *manieres*, I do not mean bare common civility; every body muſt have that, who would not be kicked out of company: but I mean engaging, inſinuating, ſhining manners; a diſtinguiſhed politeneſs, and almoſt irreſiſtible addreſs; a ſuperior gracefulneſs in all you ſay and do. It is this alone that can give all your other talents their full luſtre and value; and conſequently, it is this which ſhould now be the principal object of your attention. Obſerve minutely, wherever you go, the

allowed and eſtabliſhed models of good-breeding, and form yourſelf upon them. Whatever pleaſes you moſt, in others, will infallibly pleaſe others, in you. I have often repeated this to you; now is your time of putting it in practice.

Pray make my compliments to Mr. Harte; and tell him I have received his letter from Vienna, of the 16th N. S. but that I ſhall not trouble him with an anſwer to it, till I have received the other letter, which he promiſes me, upon the ſubject of one of my laſt. I long to hear from him, after your ſettlement at Turin: the months that you are to paſs there, will be very deciſive ones for you. The exerciſes of the Academy, and the manners of Courts, muſt be attended to and acquired, and, at the ſame time, your other ſtudies continued. I am ſure you will not paſs, nor deſire, one ſingle idle hour there; for I do not foreſee that you can, in any part of your life, put out ſix months to greater intereſt, than thoſe next ſix at Turin.

We will talk hereafter about your ſtay at Rome, and in other parts of Italy. This only I will now recommend to you; which is, to extract the ſpirit of every place you go to. In thoſe places, which are only diſtinguiſhed by claſſical fame, and valuable remains of antiquity, have your Claſſics in your hand and in your head; compare the ancient geography, and deſcriptions, with the modern; and never fail to take notes. Rome will furniſh you with buſineſs enough of that ſort; but then it furniſhes you with many other ſubjects, well deſerving your attention: ſuch as deep eccleſiaſtical craft and policy. Adieu,

LETTER

LETTER CXLIX.

London, April the 27th, O. S. 1749.

DEAR BOY,

I Have received your letter from Vienna, of the 19th N. S, which gives me great uneasiness, upon Mr. Harte's account. You and I have reason to interest ourselves very particularly in every thing that relates to him. I am glad, however, that no bone is broken or dislocated; which being the case, I hope he will have been able to pursue his journey to Venice: in that supposition I direct this letter to you at Turin; where it will either find, or, at least not wait very long for you; as I calculate that you will be there by the end of next month, N. S. I hope you reflect how much you have to do there, and that you are determined to employ every moment of your time accordingly. You have your classical and severer studies to continue, with Mr. Harte; you have your exercises to learn; the turn and manners of a Court to acquire: reserving always some time for the decent amusements and pleasures of a gentleman. You see that I am never against pleasures; I loved them myself, when I was of your age; and it is as reasonable that you should love them now. But I insist upon it, that pleasures; are very combineable with both business and studies, and have a much better relish from the mixture. The man who cannot join business and pleasure, is either a formal coxcomb in the one, or a sensual beast in the other. Your evenings I therefore allot for company, assemblies, balls, and such sort of amusements; as I look upon those to be the best schools for the manners of a gentleman; which nothing can give but use, observation, and experience. You have, besides, Italian to learn, which I desire you will diligently apply to: for though French is,

I believe, the language of the Court at Turin, yet Italian will be very neceſſary for you at Rome, and in other parts of Italy; and if you are well grounded in it, while you are at Turin, (as you eaſily may, for it is a very eaſy language) your ſubſequent ſtay at Rome will make you perfect in it. I would alſo have you acquire a general notion of Fortification; I mean ſo far as not to be ignorant of the terms, which you will often hear mentioned in company; ſuch as *Ravelin, Baſtion, Glacis, Contreſcarpe, &c.* In order to this, I do not purpoſe that you ſhould make a ſtudy of Fortification, as if you were to be an Engineer: but a very eaſy way of knowing, as much as you need know of them, will be to viſit often the fortifications of Turin, in company with ſome Officer or Engineer, who will ſhow, and explain to you the ſeveral works themſelves; by which means you will get a clearer notion of them, than if you were to ſee them only upon paper for ſeven years together. Go to originals whenever you can, and truſt to copies and deſcriptions as little as poſſible. At your idle hours, while you are at Turin, pray read the hiſtory of the Houſe of Savoy; which has produced a great many very great men. The late King, Victor Amedee, was undoubtedly one, and the preſent King, is in my opinion, another. In general, I believe, that little Princes are more likely to be great men, than thoſe whoſe more extenſive dominions, and ſuperior ſtrength, flatter them with a ſecurity; which commonly produces negligence and indolence. A little Prince, in the neighbourhood of great ones, muſt be alert, and look out ſharp, if he would ſecure his own dominions: much more ſtill, if he would enlarge them. He muſt watch for conjunctures, or endeavour to make them. No Princes have ever poſſeſſed this art better than thoſe of the Houſe of Savoy; who have enlarged their dominions prodigiouſly

oufly within a century, by profiting of conjunctures.

I fend you here enclofed, a letter from Comte Lafcaris, who is a warm friend of yours: I defire that you will anfwer it very foon, and very cordially; and remember to make your compliments in it to Comte du Perron. A young man fhould never be wanting in thofe attentions; they coft little, and bring in a great deal, by getting you people's good word and affection. They gain the heart, to which I have always advifed you to apply yourfelf particularly: it guides ten thoufand, for one that reafon influences.

I cannot end this letter, or (I believe) any other, without repeating my recommendation of *the Graces*. They are to be met with at Turin; for God's fake, facrifice to them, and they will be propitious. People miftake grofly, to imagine that the leaft awkwardnefs, in either matter or manner, mind or body, is an indifferent thing, and not worthy of attention. It may poffibly be a weaknefs in me but (in fhort we are all fo made) I confefs to you fairly, that when you fhall come home, and that I firft fee you, if I find you ungraceful in your addrefs, and awkward in your perfon and drefs, it will be impoffible for me to love you half fo well as I fhould otherwife do, let your intrinfic merit and knowledge be ever fo great. If that would be your cafe with me, as it really would, judge how much worfe it might be with others, who have not the fame affection and partiality for you, and to whofe hearts you muft make your own way.

Remember to write to me conftantly, while you are in Italy, in the German language and character, till you can write to me in Italian; which will not be till you have been fome time at Rome.

Adieu, my dear boy: may you turn out, what Mr. Harte and I wifh you! I muft add, that, if

you do not, it will be both your own fault, and your own misfortune.

LETTER CL.

London, May the 15th, O. S. 1749.

DEAR BOY,

THIS letter will, I hope, find you ſettled to your ſerious ſtudies, and your neceſſary exerciſes, at Turin, after the hurry and diſſipation of the Carnaval at Venice. I mean that your ſtay at Turin ſhould, and I flatter myſelf that it will, be an uſeful and ornamental period of your education; but, at the ſame time, I muſt tell you, that all my affection for you has never yet given me ſo much anxiety, as that which I now feel. While you are in danger, I ſhall be in fear; and you are in danger at Turin. Mr. Harte will, by his care, arm you as well as he can againſt it; but your own good ſenſe and reſolution can alone make you invulnerable. I am informed, there are now many Engliſh, at the Academy at Turin; and I fear, thoſe are juſt ſo many dangers for you to encounter. Who they are, I do not know; but I well know the general ill conduct, the indecent behaviour, and the illiberal views, of my young countrymen abroad; eſpecially wherever they are in numbers together. Ill example is of itſelf dangerous enough; but thoſe who give it, ſeldom ſtop there; they add their infamous exhortations and invitations; and, if they fail, they have recourſe to ridicule; which is harder for one of your age and inexperience to withſtand, than either of the former. Be upon your guard, therefore, againſt theſe batteries, which will all be played upon you. You are not ſent abroad to converſe with your own countrymen: among them, in general, you will get little knowledge, no languages, and, I am ſure, no manners. I deſire, that

that you will form no connections, nor (what they impudently call) friendſhips, with theſe people; which are, in truth, only combinations and conſpiracies againſt good morals and good manners. There is commonly, in young people, a facility that makes them unwilling to refuſe any thing that is aſked of them; a *mauvaiſe honte*, that makes them aſhamed to refuſe; and, at the ſame time, an ambition of pleaſing and ſhining in the company they keep; theſe ſeveral cauſes produce the beſt effect in good company, but the very worſt in bad. If people had no vices but their own, few would have ſo many as they have. For my own part, I would ſooner wear other people's clothes than their vices; and they would ſit upon me juſt as well. I hope you will have none; but, if ever you have, I beg, at leaſt, they may be all your own. Vices of adoption are, of all others, the moſt diſgraceful and unpardonable.. There are degrees in vices, as well as in virtues; and I muſt do my countrymen the juſtice to ſay, that they generally take their vices in the loweſt degree. Their gallantry is the infamous mean debauchery of ſtews, juſtly attended and rewarded by the loſs of their health, as well as their character. Their pleaſures of the table end in beaſtly drunkenneſs, low riot, broken windows, and very often (as they well deſerve) broken bones. They game, for the ſake of the vice, not of the amuſement; and therefore carry it to exceſs; undo, or are undone by, their companions. By ſuch conduct, and in ſuch company, abroad, they come home, the unimproved, illiberal, and ungentleman-like creatures, that one daily ſees them; that is, in the Park, and in the ſtreets, for one never meets them in good company; where they have neither manners to preſent themſelves, nor merit to be received. But, with the manners of footmen and grooms, they aſſume their dreſs too; for you muſt have ob-

ſerved them in the ſtreets here, in dirty blue frocks, with oaken ſticks in their hands, and their hair greaſy and unpowdered, tucked up under their hats of an enormous ſize. Thus finiſhed and adorned by their travels, they become the diſturbers of play-houſes; they break the windows, and commonly the landlords, of the taverns where they drink; and are at once the ſupport, the terror, and the victims, of the bawdy-houſes they frequent. Theſe poor miſtaken people think they ſhine, and ſo they do indeed; but it is as putrefaction ſhines, in the dark.

I am not now preaching to you, like an old fellow, upon either religious or moral texts; I am perſuaded that you do not want the beſt inſtructions of that kind: but I am adviſing you as a friend, as a man of the world, as one who would not have you old while you are young, but would have you take all the pleaſures that reaſon points out, and that decency warrants. I will therefore ſuppoſe, for argument-ſake (for upon no other account can it be ſuppoſed) that all the vices above mentioned are perfectly innocent in themſelves; they would ſtill degrade, vilify, and ſink, thoſe who practiſed them; would obſtruct their riſing in the world, by debaſing their characters; and give them a low turn of mind and manners, abſolutely inconſiſtent with their making any figure in upper life, and great buſineſs.

What I have now ſaid, together with your own good ſenſe, is, I hope, ſufficient to arm you againſt the ſeduction, the invitations, or the profligate exhortations (for I cannot call them temptations) of thoſe unfortunate young people. On the other hand, when they would engage you in theſe ſchemes, content yourſelf with a decent but ſteady refuſal; avoid controverſy upon ſuch plain points. You are too young to convert them, and I truſt, too wiſe to be converted

converted by them. Shun them, not only in reality, but even in appearance, if you would be well received in good company; for people will always be ſhy of receiving a man, who comes from a place where the plague rages, let him look ever ſo healthy. There are ſome expreſſions, both in French, and Engliſh, and ſome characters, both in theſe two, and other countries, which have, I dare ſay, miſled many young men to their ruin. *Une bonnête débauche, une jolie debauche*; *an agreeable rake, a man of pleaſure.* Do not think that this means debauchery and profligacy: nothing like it. It means, at moſt, the accidental and unfrequent irregularities of youth and vivacity, in oppoſition to dulneſs, formality, and want of ſpirit. A *commerce galant*, inſenſibly formed with a woman of faſhion; a glaſs of wine or two too much, unwarily taken in the warmth and joy of good company; or ſome innocent frolic, by which nobody is injured; are the utmoſt bounds of that life of pleaſure, which a man of ſenſe and decency, who has a regard for his character, will allow himſelf, or be allowed by others. Thoſe who tranſgreſs them, in the hopes of ſhining, miſs their aim, and become infamous, or at leaſt contemptible.

The length or ſhortneſs of your ſtay at Turin will ſufficiently inform me (even though Mr. Harte ſhould not) of your conduct there; for, as I have told you before, Mr. Harte has the ſtricteſt orders to carry you away immediately from thence, upon the firſt and leaſt ſymptom of infection that he diſcovers about you; and I know him to be too conſcientiouſly ſcrupulous, and too much your friend and mine, not to execute them exactly. Moreover, I will inform you, that I ſhall have conſtant accounts of your behaviour, from Comte Salmour, the Governor of the Academy; whoſe ſon is now here, and my particular friend. I have, alſo, other good

good channels of intelligence, of which I do not apprise you. But, supposing that all turns out well at Turin, yet, as I propose your being at Rome, for the Jubilee, at Christmas, I desire that you will apply yourself diligently to your exercises of dancing, fencing, and riding, at the Academy; as well for the sake of your health and growth, as to fashion and supple you. You must not neglect your dress, neither, but take care to be *bien mis.* Pray send for the best Operator for the teeth, at Turin; where I suppose, there is some famous one; and let him put yours in perfect order; and then take care to keep them so, afterwards, yourself. You had very good teeth, and I hope they are so still; but even those who have bad ones, should keep them clean; for a dirty mouth is, in my mind, ill manners. In short, neglect nothing that can possibly please. A thousand nameless little things, which nobody can describe, but which every body feels, conspire to form that *whole* of pleasing; as the several pieces of Mosaic work, though separately of little beauty or value, when properly joined, form those beautiful figures which please every body. A look, a gesture, an attitude, a tone of voice, all bear their parts in the great work of pleasing. The art of pleasing is more particularly necessary in your intended profession, than perhaps in any other; it is, in truth, the first half of your business; for if you do not please the Court you are sent to, you will be of very little use to the Court you are sent from. Please the eyes and the ears, they will introduce you to the heart; and, nine times in ten, the heart governs the understanding.

Make your court particularly, and show distinguished attentions, to such men and women as are best at Court, highest in the fashion, and in the opinion of the public; speak advantageously of them behind their backs, in companies whom you have

have reaſon to believe will tell them again. Expreſs your admiration of the many great men that the Houſe of Savoy has produced; obſerve, that Nature, inſtead of being exhauſted by thoſe efforts, ſeems to have redoubled them, in the perſons of the preſent King, and the Duke of Savoy; wonder, at this rate, where it will end; and conclude that it muſt end in the government of all Europe. Say this, likewiſe, where it will probably be repeated; but ſay it unaffectedly, and, the laſt eſpecially, with a kind of *enjouement*. Theſe little arts are very allowable, and muſt be made uſe of in the courſe of the world; they are pleaſing to one party, uſeful to the other, and injurious to nobody.

What I have ſaid with regard to my countrymen in general, does not extend to them all without exception; there are ſome who have both merit and manners. Your friend, Mr. Stevens, is among the latter, and I approve of your connection with him. You may happen to meet with ſome others, whoſe friendſhip may be of great uſe to you hereafter, either from their ſuperior talents, or their rank and fortune; cultivate them: but then I deſire that Mr. Harte may be the judge of thoſe perſons.

Adieu, my dear child! Conſider ſeriouſly the importance of the two next years, to your character, your figure, and your fortune.

LETTER CLI.

London, May the 22d, O. S. 1749.

DEAR BOY,

I Recommended to you, in my laſt, an innocent piece of art; that of flattering people behind their backs, in preſence of thoſe, who to make their own court, much more than for your ſake, will not fail to repeat, and even amplify the praiſe, to the party concerned. This is, of all flattery, the moſt pleaſing,

ing, and confequently the moft effectual. There are other, and many other inoffenfive arts of this kind, which are neceffary in the courfe of the world, and which he who practifes the earlieft, will pleafe the moft, and rife the fooneft. The fpirits and vivacity of youth are apt to neglect them as ufelefs, or reject them as troublefome. But fubfequent knowledge and experience of the world reminds us of their importance, commonly when it is too late. The principal of thefe things, is the mastery of one's temper, and that coolnefs of mind, and ferenity of countenance, which hinders us from difcovering, by words, actions, or even looks, thofe paffions or fentiments, by which we are inwardly moved or agitated; and the difcovery of which, gives cooler and abler people fuch infinite advantages over us, not only in great bufinefs, but in all the moft common occurrences of life. A man who does not poffefs himfelf enough to hear difagreeable things, without vifible marks of anger and change of countenance, or agreeable ones without fudden burfts of joy, and expanfion of countenance, is at the mercy of every artful knave, or pert coxcomb: the former will provoke or pleafe you by defign, to catch unguarded words or looks; by which he will eafily decypher the fecrets of your heart, of which you fhould keep the key yourfelf, and truft it with no man living. The latter will, by his abfurdity, and without intending it, produce the fame difcoveries, of which other people will avail themfelves. You will fay, poffibly, that this coolnefs muft be conftitutional, and confequently does not depend upon the will: and I allow that conftitution has fome power over us; but I will maintain, too, that people very often, to excufe themfelves, very unjuftly accufe their conftitutions. Care and reflection, if properly ufed, will get the better; and a man may as furely get a habit of letting his reafon prevail over

over his conſtitution, as of letting, as moſt people do, the latter prevail over the former. If you find yourſelf ſubject to ſudden ſtarts of paſſion or madneſs, (for I ſee no difference between them, but in their duration) reſolve within yourſelf, never to ſpeak one word, while you feel that emotion within you. Determine, too, to keep your countenance as unmoved and unembarraſſed as poſſible, which ſteadineſs you may get a habit of, by conſtant attention. I ſhould deſire nothing better, in any negociation, than to have to do with one of theſe men of warm, quick paſſions; which I would take care to ſet in motion. By artful provocations, I would extort raſh and unguarded expreſſions; and, by hinting at all the ſeveral things that I could ſuſpect, infallibly diſcover the true one, by the alteration it occaſioned in the countenance of the perſon. *Volto ſciolto con penſieri ſtretti* is a moſt uſeful maxim in buſineſs. It is ſo neceſſary at ſome games, ſuch as *Berlan*, *Quinze*, *&c.* that a man who had not the command of his temper, and countenance, would infallibly be undone by thoſe who had, even though they played fair. Whereas, in buſineſs, you always play with ſharpers; to whom, at leaſt, you ſhould give no fair advantages. It may be objected, that I am now recommending diſſimulation to you; I both own and juſtify it. It has been long ſaid, *Qui neſcit diſſimulare neſcit regnare:* I go ſtill farther, and ſay, that without ſome diſſimulation no buſineſs can be carried on at all. It is *ſimulation* that is falſe, mean, and criminal: that is the cunning which Lord Bacon calls, crooked or left-handed wiſdom, and which is never made uſe of but by thoſe who have not true wiſdom. And the ſame great man ſays, that diſſimulation is only to hide our own cards; whereas ſimulation is put on in order to look into other people's. Lord Bolingbroke, in his " Idea of a patriot King," which he has lately publiſhed, and which

which I will ſend you by the firſt opportunity, ſays, very juſtly, that ſimulation is a *ſtiletto*; not only an unjuſt but an unlawful weapon, and the uſe of it very rarely to be excuſed, never juſtified. Whereas diſſimulation is a ſhield, as ſecrecy is armour; and it is no more poſſible to preſerve ſecrecy in buſineſs, without ſome degree of diſſimulation, than it is to ſucceed in buſineſs, without ſecrecy. He goes on, and ſays, that thoſe two arts, of diſſimulation and ſecrecy, are like the alloy mingled with pure ore: a little is neceſſary, and will not debaſe the coin below its proper ſtandard; but if more than that little be employed (that is, ſimulation and cunning) the coin loſes its currency, and the coiner his credit.

Make yourſelf abſolute maſter, therefore, of your temper, and your countenance, ſo far, at leaſt, as that no viſible change do appear in either, whatever you may feel inwardly. This may be difficult, but it is by no means impoſſible; and, as a man of ſenſe never attempts impoſſibilities, on one hand, on the other, he is never diſcouraged by difficulties: on the contrary he redoubles his induſtry and his diligence, he perſeveres, and infallibly prevails at laſt. In any point which prudence bids you purſue, and which a manifeſt utility attends, let difficulties only animate your induſtry, not deter you from the purſuit. If one way has failed, try another; be active, perſevere, and you will conquer. Some people are to be reaſoned, ſome flattered, ſome intimidated, and ſome teazed into a thing; but, in general, all are to be brought into it at laſt, if ſkilfully applied to, properly managed, and indefatigably attacked in their ſeveral weak places. The time ſhould likewiſe be judiciouſly choſen; every man has his *mollia tempora*, but that is far from being all day long; and you would chuſe your time very ill, if you applied to a man about one buſineſs,

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when his head was full of another, or when his heart was full of grief, anger, or any other difagreeable fentiment.

In order to judge of the infide of others, ftudy your own; for men in general are very much alike; and tho' one has one prevailing paffion, and another has another, yet their operations are much the fame; and whatever engages or difgufts, pleafes or offends you in others, will, *mutatis mutandis*, engage, difguft, pleafe, or offend others in you. Obferve, with the utmoft attention, all the operations of your own mind, the nature of your paffions, and the various motives that determine your will; and you may, in a great degree, know all mankind. For inftance; do you find yourfelf hurt and mortified, when another makes you feel his fuperiority, and your own inferiority, in knowledge, parts, rank, or fortune? You will certainly take great care not to make a perfon, whofe good will, good word, intereft, efteem, or friendfhip, you would gain, feel that fuperiority in you, in cafe you have it. If difagreeable infinuations, fly fneers, or repeated contradictions, teaze and irritate you, would you ufe them, where you wifhed to engage and pleafe? Surely not; and I hope you wifh to engage and pleafe almoft univerfally. The temptation of faying a fmart and witty thing, or *bon mot*; and the malicious applaufe with which it is commonly received; has made people who can fay them, and ftill oftener, people who think they can, but cannot, and yet try, more enemies, and implacable ones too, than any one other thing that I know of. When fuch things, then, fhall happen to be faid at your expence, (as fometimes they certainly will) reflect ferioufly upon the fentiments of uneafinefs, anger, and refentment, which they excite in you; and confider whether it can be prudent, by the fame means, to excite the fame fentiments in others,

against you. It is a decided folly, to lose a friend for a jest; but, in my mind, it is not a much less degree of folly, to make an enemy of an indifferent neutral person, for the sake of a *bon mot.* When things of this kind happen to be said of you, the most prudent way is to seem not to suppose that they are meant at you, but to dissemble and conceal whatever degree of anger you may feel inwardly: but, should they be so plain, that you cannot be supposed ignorant of their meaning, to join in the laugh of the company against yourself; acknowledge the hit to be a fair one, and the jest a good one, and play off the whole thing in seeming good-humour: but by no means reply in the same way; which only shews that you are hurt, and publishes the victory which you might have concealed. Should the thing said, indeed, injure your honour, or moral character, there is but one proper reply; which I hope you never will have occasion to make.

As the female part of the world has some influence and often too much, over the male, your conduct with regard to women (I mean women of fashion, for I cannot suppose you capable of conversing with any others) deserves some share in your reflections. They are a numerous and loquacious body: their hatred would be more prejudicial, than their friendship can be advantageous to you. A general complaisance, and attention to that sex, is therefore established by custom, and certainly necessary. But where you would particularly please any one, whose situation, interest, or connections, can be of use to you, you must show particular preference. The least attentions please, the greatest charm them. The innocent, but pleasing flattery of their persons, however gross, is greedily swallowed, and kindly digested; but a seeming regard for their understandings, a seeming desire of, and deference for, their advice, together with a seeming

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ing confidence in their moral virtues, turns their heads intirely in your favour. Nothing ſhocks them ſo much as the leaſt appearance of that contempt, which they are apt to ſuſpect men of entertaining of their capacities: and you may be very ſure of gaining their friendſhip, if you ſeem to think it worth gaining. Here, diſſimulation is very often neceſſary, and even ſimulation ſometimes allowable; which, as it pleaſes them, may be uſeful to you, and is injurious to nobody.

* This torn ſheet, which I did not obſerve when I began upon it, as it alters the figure, ſhortens too the length of my letter. It may very well afford it: My anxiety for you, carries me inſenſibly to theſe lengths. I am apt to flatter myſelf that my experience at the latter end of my life, may be of uſe to you at the beginning of yours; and I do not grudge the greateſt trouble, if it can procure you the leaſt advantage. I even repeat frequently the ſame things, the better to imprint them on your young, and, I ſuppoſe, yet giddy mind: and I ſhall think that part of my time the beſt employed, that contributes to make you employ yours well. God bleſs you, child!

LETTER CLII.

London, June the 16th, O. S. 1749.

DEAR BOY,

I DO not gueſs where this letter will find you; but, I hope, it will find you well: I direct it, eventually, to Laubach; from whence, I ſuppoſe, you have taken care to have your letters ſent after you. I received no account, from Mr. Harte, by laſt poſt; and the mail due this day is not yet come

* The original is written upon a ſheet of paper, the corner of which is torn.

in;

in; ſo that my informations come down no lower than the 2d June, N. S. the date of Mr. Harte's laſt letter. As I am now eaſy about your health, I am only curious about your motions, which, I hope, have been either to Inſpruck or Verona; for I diſapprove extremely of your propoſed long and troubleſome journey to Switzerland. Wherever you may be, I recommend to you, to get as much Italian as you can, before you go either to Rome or Naples: a little will be of great uſe to you upon the road; and the knowledge of the grammatical part, which you can eaſily acquire in two or three months, will not only facilitate your progreſs, but accelerate your perfection in that language, when you go to thoſe places where it is generally ſpoken; as Naples, Rome, Florence, *&c.*

Should the ſtate of your health not yet admit of your uſual application to books, you may, in a great degree, and I hope you will, repair that loſs, by uſeful and inſtructive converſations with Mr. Harte: you may, for example, deſire him to give you, in converſation, the outlines, at leaſt, of Mr. Locke's Logic; a general notion of Ethics, and a verbal epitome of Rhetoric; of all which, Mr. Harte will give you clearer ideas in half an hour, by word of mouth, than the books of moſt of the dull fellows, who have written upon thoſe ſubjects, would do in a week.

I have waited ſo long for the poſt, which I hoped would come, that the poſt, which is juſt going out, obliges me to cut this letter ſhort. God bleſs you, my dear child, and reſtore you ſoon to perfect health!

My compliments to Mr. Harte; to whoſe care, your life is the leaſt thing that you owe.

LETTER CLIII.

London, June the 22d, O. S. 1749.

DEAR BOY,

THE outſide of your letter of the 7th, N. S. directed by your own hand, gave me more pleaſure, than the inſide of any other letter ever did. I received it yeſterday, at the ſame time with one from Mr. Harte, on the 6th. They arrived at a very proper time, for they found a conſultation of Phyſicians in my room, upon account of a fever, which I had for four or five days, but which has now intirely left me. As Mr. Harte ſays, *that your lungs, now and then, give you a little pain*; and that *your ſwellings come and go variably*; but, as he mentions nothing of your coughing, ſpitting, or ſweating, the Doctor takes it for granted, that you are intirely free from thoſe three bad ſymptoms; and from thence conclude, that the pain, which you ſometimes feel upon your lungs, is only ſymptomatical of your rheumatic diſorder, from the preſſure of the muſcles, which hinders the free play of the lungs. But however, as the lungs are a point of the utmoſt importance and delicacy, they inſiſt upon your drinking, in all events, aſſes milk twice a day, and goat's whey as often as you pleaſe, the oftener the better: in your common diet, they recommend an attention to pectorals, ſuch as ſago, barley, turnips, *&c.* Theſe rules are equally good in rheumatic, as in conſumptive caſes; you will therefore, I hope, ſtrictly obſerve them; for I take it for granted that you are above the ſilly likings, or diſlikings, in which ſilly people indulge their taſtes, at the expence of their healths.

I approve of your going to Venice, as much as I diſapproved of your going to Switzerland. I ſuppoſe, that you are by this time arrived; and, in that

ſuppoſition,

ſuppoſition, I direct this letter there. But if you ſhould find the heat too great, or the water offenſive, at this time of the year, I would have you go immediately to Verona, and ſtay there till the great heats are over, before you return to Venice.

The time which you will probably paſs at Venice, will allow you to make yourſelf maſter of that intricate and ſingular form of government, which few of our travellers know any thing of. Read, aſk, and ſee every thing, that is relative to it. There are, likewiſe, many valuable remains of the remoteſt antiquity, and many fine pieces of the *Antico Moderno*; all which deſerve a different ſort of attention from that which your countrymen commonly give them. They go to ſee them, as they go to ſee the Lions, and Kings on horſeback, at the Tower here; only to ſay that they have ſeen them. You will, I am ſure, view them in another light; you will conſider them as you would a Poem, to which indeed they are akin. You will obſerve, whether the ſculptor has animated his ſtone, or the painter his canvas, into the juſt expreſſion of thoſe ſentiments and paſſions, which ſhould characteriſe and mark their ſeveral figures. You will examine, likewiſe, whether, in their groupes, there be an unity of action, or proper relation; a truth of dreſs and manners. Sculpture and painting are very juſtly called liberal arts; a lively and ſtrong imagination, together with a juſt obſervation, being abſolutely neceſſary to excel in either: which, in my opinion, is by no means the caſe of muſic, though called a liberal art, and now in Italy placed even above the other two: a proof of the decline of that country. The Venetian ſchool produced many great painters, ſuch as Paul Veroneſe, Titian, Palma, &c. of whom you will ſee, as well in private houſes as in churches, very fine pieces. The Laſt Supper, of Paul Veroneſe, in the

the church of St. George, is reckoned his capital performance, and deſerves your attention; as does alſo the famous picture of the Cornaro family, by Titian. A taſte of ſculpture and painting, is, in my mind, as becoming, as a taſte of fiddling and piping is unbecoming, a man of faſhion. The former is connected with Hiſtory and Poetry; the latter, with nothing, that I know of, but bad company.

Learn Italian as faſt as ever you can, that you may be able to underſtand it tolerably, and ſpeak it a little, before you go to Rome and Naples. There are many good Hiſtorians in that language, and excellent Tranſlations of the ancient Greek and Latin authors; which are called the *Collana:* but the only two Italian Poets, that deſerve your acquaintance, are Arioſto and Taſſo; and they undoubtedly have great merit.

Make my compliments to Mr. Harte, and tell him, that I have conſulted about his leg; and that, if it was only a ſprain, he ought to keep a tight bandage about the part, for a conſiderable time, and do nothing elſe to it. Adieu! *Jubeo te bene valere.*

LETTER CLIV.

London, July the 6th, O. S. 1749.

DEAR BOY,

AS I am now no longer in pain about your health, which, I truſt, is perfectly reſtored; and as, by the various accounts I have had of you, I need not be in pain about your learning; our correſpondence may, for the future, turn upon leſs important points, comparatively; though ſtill very important ones: I mean the knowledge of the World, Decorum, Manners, Addreſs, and all thoſe (commonly called little) accompliſhments, which are

are abſolutely neceſſary to give greater accompliſhments their full value and luſtre.

Had I the admirable ring of Gyges, which rendered the wearer inviſible; and had I, at the ſame time, thoſe magic powers, which were very common formerly, but are now very ſcarce, of tranſporting myſelf, by a wiſh, to any given place; my firſt expedition would be to Venice, there to *reconnoitre* you, unſeen myſelf. I would, firſt, take you in the morning, at breakfaſt with Mr. Harte, and attend to your natural and unguarded converſation with him; from whence, I think, I could pretty well judge of your natural turn of mind. How I ſhould rejoice, if I overheard you aſking him pertinent queſtions upon uſeful ſubjects! or making judicious reflections upon the ſtudies of that morning, or the occurrences of the former day! Then, I would follow you into the different companies of the day, and carefully obſerve, in what manner you preſented yourſelf to, and behaved yourſelf with, men of ſenſe and dignity; whether your addreſs was reſpectful, and yet eaſy; your air modeſt, and yet unembarraſſed: and I would, at the ſame time, penetrate into their thoughts, in order to know whether your firſt *abord* made that advantageous impreſſion upon their fancies, which a certain addreſs, air, and manner, never fail doing. I would, afterwards, follow you to the mixed companies of the evening; ſuch as aſſemblies, ſuppers, &c. and there watch if you trifled gracefully and genteelly: if your good-breeding and politeneſs, made way for your parts and knowledge. With what pleaſure ſhould I hear people cry out, *Che garbato Cavaliere, com' é pulito, diſinvolto, ſpiritoſo!* If all theſe things turned out to my mind, I would, immediately, aſſume my own ſhape, become viſible, and embrace you: but, if the contrary happened, I would preſerve my inviſibility, make the
beſt

beſt of my way home again, and ſink my diſappointment upon you and the world. As unfortunately theſe ſupernatural powers of Genii, Fairies, Sylphs, and Gnomes, have had the fate of the oracles they ſucceeded, and have ceaſed for ſome time, I muſt content myſelf, (till we meet naturally and in the common way) with Mr. Harte's written accounts of you, and the verbal ones which I now and then receive from people who have ſeen you. However, I believe it would do you no harm, if you would always imagine that I were preſent, and ſaw and heard every thing you did and ſaid.

There is a certain concurrence of various little circumſtances, which compoſe what the French call *l'aimable*; and which, now that you are entering into the world, you ought to make it your particular ſtudy to acquire. Without them, your learning will be pedantry, your converſation often improper, always unpleaſant, and your figure, however good in itſelf, awkward and unengaging. A diamond, while rough, has indeed, its intrinſic value; but, 'till poliſhed, is of no uſe, and would neither be ſought for nor worn. Its great luſtre, it is true, proceeds from its ſolidity, and ſtrong coheſion of parts, but, without the laſt poliſh, it would remain for ever a dirty rough mineral, in the cabinets of ſome few curious collectors. You have, I hope, that ſolidity and coheſion of parts; take now as much pains to get the luſtre. Good company, if you make the right uſe of it, will cut you into ſhape, and give you the true brilliant poliſh. *Apropos* of diamonds; I have ſent you, by Sir James Gray, the King's Miniſter, who will be at Venice about the middle of September, my own diamond buckles; which are fitter for your young feet, than for my old ones: they will properly adorn you; they would only expoſe me. If Sir James finds any body whom he can truſt, and who will be at Venice before him, he will ſend them by that perſon; but if he ſhould not, and that you ſhould be gone from Venice before he gets there, he will, in that caſe, give them to your ban-

ker, Monſieur Cornet, to forward to you, where-ever you may then be. You are now of an age, at which the adorning your perſon is not only not ridiculous, but proper and becoming. Negligence would imply, either an indifference about pleaſing, or elſe an inſolent ſecurity of pleaſing, without uſing thoſe means to which others are obliged to have recourſe. A thorough cleanlineſs in your perſon is as neceſſary, for your own health, as it is not to be offenſive to other people. Waſhing yourſelf, and rubbing your body and limbs frequently with a fleſh-bruſh, will conduce as much to health as to cleanlineſs. A particular attention to the cleanlineſs of your mouth, teeth, hands, and nails, is but common decency, in order not to offend people's eyes and noſes.

I ſend you here encloſed, a letter of recommendation to the Duke of Nivernois, the French Embaſſador at Rome; who is, in my opinion, one of the prettieſt men I ever knew in my life. I do not know a better model for you to form yourſelf upon: pray obſerve and frequent him as much as you can. He will ſhew you what Manners and Graces are. I ſhall, by ſucceſſive poſts, ſend you more letters, both for Rome and Naples, where, it will be your own fault intirely, if you do not keep the very beſt company.

As you will meet ſwarms of Germans wherever you go, I deſire that you will conſtantly converſe with them in their own language; which will improve you in that language, and be, at the ſame time, an agreeable piece of civility to them.

Your ſtay in Italy will, I do not doubt, make you critically maſter of Italian; I know it may, if you pleaſe, for it is a very regular, and conſequently a very eaſy language. Adieu! God bleſs you.

LETTER

LETTER CLV.

London, July the 20th, O. S. 1749.

DEAR BOY,

I Wrote to Mr. Harte laſt Monday, the 17th, O. S. in anſwer to his letter of the 20th June, N. S. which I had received but the day before, after an interval of eight poſts; during which, I did not know whether you or he exiſted, and indeed I began to think that you did not. By that letter, you ought at this time to be at Venice; where I hope you are arrived in perfect health, after the baths of Tieffer, in caſe you have made uſe of them. I hope they are not hot baths, if your lungs are ſtill tender.

Your friend, the Comte d'Einſiedlen, is arrived here: he has been at my door, and I have been at his; but we have not yet met. He will dine with me ſome day this week. Comte Laſcaris inquires after you very frequently, and with great affection: pray anſwer the letter which I forwarded to you a great while ago from him. You may encloſe your anſwer to me, and I will take care to give it him. Thoſe attenſions ought never to be omitted; they coſt little, and pleaſe a great deal; but the neglect of them offends more than you can yet imagine. Great merit, or great failings, will make you be reſpected or deſpiſed; but trifles, little attentions, mere nothings, either done or neglected, will make you either liked or diſliked, in the general run of the world. Examine yourſelf, why you like ſuch and ſuch people, and diſlike ſuch and ſuch others; and you will find, that thoſe different ſentiments proceed from very ſlight cauſes. Moral virtues are the foundation of ſociety in general, and of friendſhip in particular; but Attentions, Manners, and Graces, both adorn and ſtrengthen them. My

heart is ſo ſet upon your pleaſing, and conſequently ſucceeding in the world, that poſſibly I have already (and probably ſhall again) repeat the ſame things over and over to you. However, to err, if I do err, on the ſurer ſide, I ſhall continue to communicate to you thoſe obſervations upon the world, which long experience has enabled me to make, and which I have generally found to hold true. Your youth and talents, armed with my experience, may go a great way; and that armour is very much at your ſervice, if you pleaſe to wear it. I premiſe that it is not my imagination, but my memory, that gives you theſe rules: I am not writing pretty, but uſeful, reflections. A man of ſenſe ſoon diſcovers, becauſe he carefully obſerves where, and how long, he is welcome; and takes care to leave the company, at leaſt as ſoon as he is wiſhed out of it. Fools never perceive where they are either ill timed or ill placed.

I am this moment agreeably ſtopped, in the courſe of my reflections, by the arrival of Mr. Harte's letter of the 13th July, N. S. to Mr. Grevenkop, with one encloſed for your Mamma. I find by it, that many of his and your letters to me muſt have miſcarried; for he ſays, that I have had regular accounts of you. Whereas all thoſe accounts have been only, his letter of the 6th, and yours of the 7th June, N. S; his of the 20th June, N. S. to me; and now his of the 13th July, N. S. to Mr. Grevenkop. However, ſince you are ſo well, as Mr. Harte ſays you are, all is well. I am extremely glad that you have no complaint upon your lungs; but I deſire that you will think you have, for three or four months to come. Keep in a courſe of aſſes or goats milk, for one is as good as the other, and poſſibly the latter is the beſt; and let your common food be as pectoral as you can conveniently make it. Pray tell Mr. Harte that, according

according to his desire, I have wrote a letter of thanks to Mr. Firmian. I hope you write to him too, from time to time. The letters of recommendation of a man of his merit and learning, will, to be sure, be of great use to you among the learned world in Italy; that is, provided you take care to keep up to the character he gives you in them; otherwise they will only add to your disgrace.

Consider, that you have lost a good deal of time by your illness; fetch it up now that you are well. At present you should be a good œconomist of your moments, of which company and sights will claim a considerable share; so that those which remain, for study, must be not only attentively, but greedily employed. But, indeed, I do not suspect you of one single moment's idleness in the whole day. Idleness is only the refuge of weak minds, and the holyday of fools. I do not call good company and liberal pleasures, idleness; far from it: I recommend to you a good share of both.

I send you here enclosed, a letter for Cardinal Alexander Albini, which you will give him, as soon as you can get to Rome, and before you deliver any others; the Purple expects that preference: go next to the Duc de Nivernois, to whom you are recommended by several people at Paris, as well as by myself. Then you may carry your other letters occasionally.

Remember to pry narrowly into every part of the government of Venice; inform yourself of the History of that Republic, especially of its most remarkable æras; such as the *Ligue de Cambray*, in 1509, by which it had like to have been destroyed; and the conspiracy formed by the Marquis de Bedmar, the Spanish Embassador, to subject it to the Crown of Spain. The famous disputes between that Republic and the Pope, are worth your knowledge; and the writings of the celebrated and

learned *Frâ Paoli di Sarpi,* upon that occasion, worth your reading. It was once the greatest commercial power in Europe, and, in the 14th and 15th centuries. made a considerable figure; but at present its commerce is decayed, and its riches consequently decreased; and, far from meddling now with the affairs of the continent, it owes its securi- to its neutrality and inefficiency: and that security will last no longer, than till one of the great Powers in Europe engrosses the rest of Italy: an event which this century possibly may, but which the next probably will see.

Your friend Comte d'Einsiedlen, and his Governor, have been with me this moment, and delivered me your letter from Berlin, of February the 28th, N. S. I like them both so well, that I am glad you did; and still gladder to hear what they say of you. Go on, and continue to deserve the praises of those who deserve praises themselves. Adieu.

I break open this letter to ackowledge yours of the 30th June, N. S. which I have but this instant received, though thirteen days antecedent in date to Mr. Harte's last. I never, in my life, heard of bathing four hours a day; and I am impatient to hear of your safe arrival at Venice, after so extraordinary an operation.

LETTER CLVI.

London, July the 30th, O. S. 1749.

DEAR BOY,

MR. Harte's letters and yours drop in upon me most irregularly; for I received, by the last post, one from Mr. Harte, of the 9th, N. S. and that which Mr. Grevenkop had received from him, the post before, was of the 13th; at last, I suppose, I shall receive them all.

I am

I am very glad that my letter, with Dr. Shaw's opinion, has leſſened your bathing; for, ſince I was born, I never heard of bathing four hours a day; which would, ſurely, be too much, even in Medea's kettle, if you wanted (as you do not yet) new boiling.

Though, in that letter of mine, I propoſed your going to Inſpruck, it was only in oppoſition to Lauſanne, which, I thought, much too long and painful a journey for you; but you will have found, by my ſubſequent letters, that I intirely approved of Venice; where, I hope, you have now been ſome time, and which is a much better place for you to reſide at, till you go to Naples, than either Tieſſer or Laubach. I love Capitals extremely; it is in Capitals that the beſt company is always to be found; and, conſequently, the beſt manners to be learned. The very beſt Provincial places have ſome awkwardneſſes, that diſtinguiſh their manners from thoſe of the Metropolis. *A propos* of Capitals; I ſend you here two letters of recommendation to Naples, from Monſieur Finochetti, the Neapolitan Miniſter at the Hague; and, in my next, I ſhall ſend you two more, from the ſame perſon, to the ſame place.

I have examined Count Einſiedlen ſo narrowly, concerning you, that I have extorted from him a confeſſion, that you do not care to ſpeak German, unleſs to ſuch who underſtand no other language. At this rate, you will never ſpeak it well, which I am very deſirous that you ſhould do, and of which you would, in time, find the advantage. Whoever has not the command of a language, and does not ſpeak it with facility, will always appear below himſelf, when he converſes in that language: the want of words and phraſes will cramp and lame his thoughts. As you now know German enough to expreſs yourſelf tolerably, ſpeaking it very often will

will ſoon make you ſpeak it very well; and then you will appear in it whatever you are. What with your own Saxon ſervant, and the ſwarms of Germans you will meet with wherever you go, you may have opportunities of converſing in that language half the day; and I do very ſeriouſly deſire that you will, or elſe all the pains that you have already taken about it are loſt. You will remember, likewiſe, that, till you can write in Italian, you are always to write to me in German.

Mr. Harte's conjecture, concerning your diſtemper, ſeems to be a very reaſonable one; it agrees intirely with mine, which is the univerſal rule by which every man judges of another man's opinion. But, whatever may have been the cauſe of your rheumatic diſorder, the effects are ſtill to be attended to; and, as there muſt be a remaining acrimony in your blood, you ought to have regard to that, in your common diet, as well as in your medicines; both which ſhould be of a ſweetening alkaline nature, and promotive of perſpiration. Rheumatic complaints are very apt to return, and thoſe returns would be very vexatious and detrimental to you, at your age, and in your courſe of travels. Your time is, now particularly, ineſtimable; and every hour of it, at preſent, worth more than a year will be to you twenty years hence. You are now laying the foundation of your future character and fortune; and one ſingle ſtone wanting in that foundation, is of more conſequence than fifty in the ſuperſtructure; which can always be mended and embelliſhed, if the foundation is ſolid. To carry on the metaphor of building: I would wiſh you to be a Corinthian edifice, upon a Tuſcan foundation; the latter having the utmoſt ſtrength and ſolidity to ſupport, and the former all poſſible ornaments to decorate. The Tuſcan column is coarſe, clumſy, and unpleaſant; no body looks at it twice: the Corinthian

rinthian fluted column is beautiful and attractive; but, without a ſolid foundation, can hardly be ſeen twice, becauſe it muſt ſoon tumble down. Yours affectionately.

LETTER CLVII.

London, Auguſt the 7th, O. S. 1749.

DEAR BOY,

BY Mr. Harte's letter to me of the 18th July, N. S. which I received by the laſt poſt, I am at length informed, of the particulars both of your paſt diſtemper, and of your future motions. As to the former, I am now convinced, and ſo is Doctor Shaw, that your lungs were only ſymptomatically affected; and that the rheumatic tendency is what you are chiefly now to guard againſt, but (for greater ſecurity) with due attention ſtill to your lungs, as if they had been, and ſtill were, a little affected. In either caſe, a cooling, pectoral regimen is equally good. By cooling, I mean cooling in its conſequences, not cold to the palate: for nothing is more dangerous than very cold liquors, at the very time that one longs for them the moſt; which is, when one is very hot. Fruit, when full ripe, is very wholeſome; but then it muſt be within certain bounds as to quantity; for I have known many of my countrymen die of bloody fluxes, by indulging in too great a quantity of fruit, in thoſe countries, where, from the goodneſs and ripeneſs of it, they thought it could do them no harm. *Ne quid nimis*, is a moſt excellent rule in every thing; but commonly the leaſt obſerved, by people of your age, in any thing.

As to your future motions, I am very well pleaſed with them, and greatly prefer your intended ſtay at Verona, to Venice, whoſe almoſt ſtagnating waters muſt, at this time of the year, corrupt the air.

Verona has a pure and clear air, and, as I am informed, a great deal of good company. Marquis Maffei, alone, would be worth going there for. You may, I think, very well leave Verona about the middle of September, when the great heats will be quite over, and then make the beft of your way to Naples, where, I own, I want to have you, by way of precaution (I hope it is rather over caution) in cafe of the leaft remains of a pulmonic diforder. The amphitheatre at Verona is worth your attention; as are, alfo, many buildings there and at Vicenza, of the famous Andrea Palladio, whofe tafte and ftyle of building were truly antique. It would not be amifs, if you employed three or four days in learning the five Orders of Architecture, with their general proportions; and you may know all that you need know of them in that time. Palladio's own book of Architecture is the beft you can make ufe of for that purpofe, fkipping over the loweft mechanical parts of it, fuch as the materials, the cement, *&c.*

Mr. Harte tells me, that your acquaintance with the Claffics is renewed; the fufpenfion of which has been fo fhort, that I dare fay it has produced no coldnefs. I hope and believe, that you are now fo much mafter of them, that two hours every day, uninterruptedly, for a year or two more, will make you perfectly fo; and I think you cannot now allot them a greater fhare than that of your time, confidering the many other things you have to learn and to do. You muft know how to fpeak and write Italian perfectly: you muft learn fome Logic, fome Geometry, and fome Aftronomy; not to mention your Exercifes, where they are to be learnt: and, above all, you muft learn the World, which is not foon learnt; and only to be learnt by frequenting good and various companies.

Confider,

Confider, therefore, how precious every moment of time is to you now. The more you apply to your bufinefs, the more you will tafte your pleafures. The exercife of the mind in the morning whets the appetite for the pleafures of the evening, as much as the exercife of the body whets the appetite for dinner. Bufinefs and pleafure, rightly underftood, mutually affift each other; inftead of being enemies, as filly or dull people often think them. No man taftes pleafures truly, who does not earn them by previous bufinefs; and few people do bufinefs well, who do nothing elfe. Remember, that when I fpeak of pleafures, I always mean the elegant pleafures of a rational Being, and not the brutal ones of a fwine. I mean *la bonne Chere*, fhort of gluttony; Wine, infinitely fhort of drunkennefs; Play, without the leaft Gaming; and Gallantry, without Debauchery. There is a line in all thefe things, which men of fenfe, for greater fecurity, take care to keep a good deal on the right fide of: for ficknefs, pain, contempt, and infamy, lie immediately on the other fide of it. Men of fenfe and merit, in all other refpects, may have had fome of thefe failings; but then thofe few examples, inftead of inviting us to imitation, fhould only put us the more upon our guard againft fuch weakneffes: and whoever thinks them fafhionable, will not be fo himfelf; I have often known a fafhionable man have fome one vice; but I never in my life, knew a vicious man a fafhionable man. Vice is as degrading as it is criminal. God blefs you, my dear child!

LETTER

LETTER CLVIII.

London, Auguſt the 30th, O. S. 1749.

DEAR BOY,

LET us reſume our reflections upon Men, their characters, their manners; in a word, our reflections upon the World. They may help you to form yourſelf, and to know others. A knowledge very uſeful at all ages, very rare at yours: it ſeems as if it were no body's buſineſs to communicate it to young men. Their Maſters teach them, ſingly, the languages, or the ſciences of their ſeveral departments; and are indeed generally incapable of teaching them the World: their Parents are often ſo too, or at leaſt neglect doing it; either from avocations, indifference, or from an opinion, that throwing them into the world (as they call it) is the beſt way of teaching it them. This laſt notion is in a great degree true; that is, the World can doubtleſs never be well known by theory; practice is abſolutely neceſſary: but, ſurely, it is of great uſe to a young man, before he ſets out for that country, full of mazes, windings, and turnings, to have at leaſt a general map of it, made by ſome experienced traveller.

There is a certain dignity of Manners abſolutely neceſſary, to make even the moſt valuable character either reſpected or reſpectable.

Horſe-play, romping, frequent and loud fits of laughter, jokes, waggery, and indiſcriminate familiarity, will ſink both merit and knowledge into a degree of contempt. They compoſe at moſt a merry fellow; and a merry fellow was never yet a reſpectable man. Indiſcriminate familiarity either offends your ſuperiors, or elſe dubbs you their dependent, and led captain. It gives your inferiors, juſt, but troubleſome and improper claims of equality.

lity. A joker is near a kin to a buffoon; and neither of them is the leaſt related to wit. Whoever is admitted or ſought for, in company, upon any other account than that of his merit and manners, is never reſpected there, but only made uſe of. We will have ſuch-a-one, for he ſings prettily; we will invite ſuch a-one to a ball, for he dances well; we will have ſuch-a-one at ſupper, for he is always joking and laughing; we will aſk another, becauſe he plays deep at all games, or becauſe he can drink a great deal. Theſe are all vilifying diſtinctions, mortifying preferences, and exclude all ideas of eſteem and regard. Whoever *is had* (as it is called) in company, for the ſake of any one thing ſingly, is ſingly that thing, and will never be conſidered in any other light; conſequently never reſpected, let his merits be what they will.

This dignity of Manners, which I recommend ſo much to you, is not only as different from pride, as true courage is from bluſtering, or true wit from joking; but is abſolutely inconſiſtent with it; for nothing vilifies and degrades more than pride. The pretenſions of the proud man, are oftner treated with ſneer and contempt, than with indignation: as we offer ridiculouſly too little to a tradeſman, who aſks ridiculouſly too much for his goods; but we do not haggle with one who only aſks a juſt and reaſonable price.

Abject flattery and indiſcriminate aſſentation degrade, as much as indiſcriminate contradiction and noiſy debate diſguſt. But a modeſt aſſertion of one's own opinion, and a complaiſant acquieſcence to other peoples, preſerve dignity.

Vulgar, low expreſſions, awkward motions and addreſs, vilify, as they imply, either a very low turn of mind, or low education and low company.

Frivolous curioſity about trifles, and a laborious attention to little objects, which neither require,

nor deſerve, a moment's thought, lower a man; who from thence is thought (and not unjuſtly) incapable of greater matters. Cardinal de Retz, very ſagaciouſly, marked out Cardinal Chigi for a little mind, from the moment that he told him he had wrote three years with the ſame pen, and that it was an excellent good one ſtill.

A certain degree of exterior ſeriouſneſs in looks and motions, gives dignity, without excluding wit and decent chearfulneſs, which are always ſerious themſelves. A conſtant ſmirk upon the face, and a whiffling activity of the body, are ſtrong indications of futility, Whoever is in a hurry, ſhows that the thing he is about is too big for him. Haſte and hurry are very different things.

I have only mentioned ſome of thoſe things which may, and do, in the opinion of the world, lower and ſink characters, in other reſpects valuable enough; but I have taken no notice of thoſe that affect and ſink the moral character. They are ſufficiently obvious. A man who has patiently been kicked, may as well pretend to courage, as a man, blaſted by vices and crimes, may to dignity of any kind. But an exterior decency and dignity of manners, will even keep ſuch a man longer from ſinking, than otherwiſe he would be: of ſuch conſequence is the το πρεπον, even though affected and put on! Pray read frequently, and with the utmoſt attention, nay get by heart if you can, that incomparable chapter in Cicero's Offices, upon the το πρεπον, or the *Decorum*. It contains whatever is neceſſary for the dignity of Manners.

In my next, I will ſend you a general map of Courts; a region yet unexplored by you; but which you are one day to inhabit. The ways are generally crooked and full of turnings, ſometimes ſtrewed with flowers, ſometimes choaked up with briars; rotten ground and deep pits frequently lie concealed

concealed under a ſmooth and pleaſing ſurface: all the paths are ſlippery, and every ſlip is dangerous. Senſe and diſcretion muſt accompany you at your firſt ſetting out; but, notwithſtanding thoſe, till experience is your guide, you will every now and then ſtep out of your way, or ſtumble.

Lady Cheſterfield has juſt now received your German letter, for which ſhe thanks you; ſhe ſays that the language is very correct; and I can plainly ſee that the character is well formed, not to ſay better than your Engliſh character. Continue to write German frequently, that it may become quite familiar to you. Adieu.

LETTER CLIX.

London, Auguſt the 21ſt, O. S. 1749.

DEAR BOY,

BY the laſt letter that I received from Mr. Harte, of the 31ſt July, N. S. I ſuppoſe you are now either at Venice or Verona, and perfectly recovered of your late illneſs; which, I am daily more and more convinced, had no conſumptive tendency: however, for ſome time ſtill, *faites comme s'il y en avoit*, be regular, and live pectorally.

You will ſoon be at Courts, where, though you will not be concerned, yet, reflection and obſervation, upon what you ſee and hear there, may be of uſe to you, when, hereafter, you may come to be concerned in Courts yourſelf. Nothing in Courts is exactly as it appears to be; often very different; ſometimes directly contrary. Intereſt, which is the real ſpring of every thing there, equally creates and diſſolves friendſhips, produces and reconciles enmities; or rather, allows of neither real friendſhips nor enmities; for, as Dryden very juſtly obſerves, *Politicians neither love nor hate.* This is ſo true, that you may think you connect yourſelf with two

two friends to-day, and be obliged, to-morrow, to make your option between them as enemies: obſerve, therefore, ſuch a degree of reſerve with your friends, as not to put yourſelf in their power, if they ſhould become your enemies; and ſuch a degree of moderation with your enemies, as not to make it impoſſible for them to become your friends.

Courts are, unqueſtionably, the ſeats of Politeneſs and Good-breeding; were they not ſo, they would be the ſeats of ſlaughter and deſolation. Thoſe who now ſmile upon and embrace, would affront and ſtab each other, if Manners did not interpoſe: but Ambition and Avarice, the two prevailing paſſions at Courts, found Diſſimulation more effectual than Violence; and Diſſimulation introduced that habit of Politeneſs, which diſtinguiſhes the Courtier from the Country Gentleman. In the former caſe, the ſtrongeſt body would prevail; in the latter, the ſtrongeſt mind.

A man of parts and efficiency need not flatter every body at Court; but he muſt take great care to offend nobody perſonally; it being in the power of very many to hurt him, who cannot ſerve him. Homer ſuppoſes a chain let down from Jupiter to the earth, to connect him with mortals. There is at all Courts, a chain, which connects the Prince or the Miniſter, with the Page of the back-ſtairs, the Chambermaid. The King's Wife, or Miſtreſs, has an influence over him; a Lover has an influence over both; and ſo *ad infinitum*. You muſt, therefore, not break a link of that chain, by which you hope to climb up to the Prince.

You muſt renounce Courts, if you will not connive at Knaves, and tolerate Fools. Their number makes them conſiderable: you ſhould as little quarrel, as connect yourſelf with either.

Whatever you ſay or do at Court, you may depend upon it, will be known. The buſineſs of thoſe,

thoſe, who crowd levees and antichambers, being, to repeat all that they ſee or hear, and a great deal that they neither ſee nor hear, according as they are inclined to the perſons concerned, or according to the wiſhes of thoſe to whom they hope to make their court. Great caution is therefore neceſſary; and if, to great caution, you can join ſeeming frankneſs and openneſs, you will unite what *Machiavel* reckons very difficult, but very neceſſary to be united; *volto ſciolto e penſieri ſtretti.*

Women are very apt to be mingled in Court intrigues: but they deſerve attention better than confidence: to hold by them, is a very precarious tenure.

I am agreeably interrupted in theſe reflections, by a letter which I have this moment received from Baron Firmian. It contains your panegyric, and with the ſtrongeſt proteſtations imaginable, that he does you only juſtice. I received this favourable account of you with pleaſure, and I communicate it to you with as much. While you deſerve praiſe, it is reaſonable you ſhould know that you meet with it; and I make no doubt, but that it will encourage you in perſevering to deſerve it. This is one paragraph of the Baron's letter. "*Ses mœurs dans* "*un age ſi tendre, reglées ſelon toutes les loix d'une* "*morale exacte et ſenſe, ſon application* (that is what "I like) *à tout ce qui s'appelle étude ſerieuſe, et* "*Belles Lettres, éloignée de l'ombre même d'un Faſte* "*Pedanteſque, le rendent très digne de vos tendres* "*ſoins; et j'ai l'honneur de vous aſſurer que chacun* "*ſe louera beaucoup de ſon commerce aiſé, et de ſon* "*amitié: j'en ai profité avec plaiſir ici et à Vienne,* "*et je me crois trés heureux de la permiſſion, qu'il* "*m' a accordée de la continuer par la voie de lettres* *."

—Repu-

* "Notwithſtanding his great youth, his Manners "are regulated by the moſt unexceptionable rules of "ſenſe,

—Reputation, like health, is preſerved and increaſed by the ſame means by which it is acquired. Continue to deſire and deſerve praiſe, and you will certainly find it: Knowledge, adorned by Manners, will infallibly procure it. Conſider, that you have but a little way farther to get to your journey's end; therefore, for God's ſake, do not ſlacken your pace: one year and a half more, of ſound application, Mr. Harte aſſures me, will finiſh his work: and when his work is finiſhed well, your own will be very eaſily done afterwards. *Les Manieres et les Graces*, are no immaterial parts of that work; and I beg that you will give as much of your attention to them as to your books. Every thing depends upon them: *ſenza di noi ogni fatica è vana*.. The various companies you now go into, will procure them you, if you will carefully obſerve, and form yourſelf upon thoſe who have them.

Adieu! God bleſs you! and may you ever deſerve that affection with which I am, now, Yours.

LETTER CLX.

London, September the 5th, O. S. 1749.

DEAR BOY,

I Have received yours from Laubach, of the 17th of Auguſt, N. S. with the encloſed for Comte Laſcaris; which I have given him, and with which

" ſenſe, and of morality. His application [that is " what I like] to every kind of ſerious ſtudy, as well " as to polite literature, without even the leaſt appear- " ance of oſtentatious pedantry, render him worthy of " your moſt tender affection; and I have the honour of " aſſuring you, that every one cannot but be pleaſed " with the acquiſition of his acquaintance, or of his " friendſhip. I have profited of it, both here and at " Vienna; and ſhall eſteem myſelf very happy to make " uſe of the permiſſion he has given me of continuing " it by letter."

he

he is extremely pleaſed, as I am with your account of Carniola. I am very glad that you attend to, and inform yourſelf of, the political objects of the countries you go through. Trade and Manufactures are very conſiderable, not to ſay the moſt important ones: for though Armies and Navies are the ſhining marks of the ſtrength of countries, they would be very ill paid, and conſequently fight very ill, if manufactures and commerce did not ſupport them. You have certainly obſerved, in Germany, the inefficiency of great Powers, with great tracts of country, and ſwarms of men; which are abſolutely uſeleſs, if not paid by other Powers, who have the reſources of manufactures and commerce. This we have lately experienced to be the caſe of the two Empreſſes of Germany and Ruſſia: England, France, and Spain muſt pay their allies, or they may as well be without them.

I have not the leaſt objection to your taking, into the bargain the obſervation of natural curioſities; they are very welcome, provided they do not take up the room of better things. But the forms of government, the maxims of policy, the ſtrength or weakneſs, the trade and commerce, of the ſeveral countries you ſee or hear of, are the important objects, which I recommend to your moſt minute inquiries, and moſt ſerious attention. I thought that the Republic of Venice had, by this time, laid aſide that ſilly and frivolous piece of policy, of endeavouring to conceal their form of government, which any body may know, pretty near, by taking the pains to read four or five books, which explain all the great parts of it; and as for ſome of the little wheels of that machine, the knowledge of them would be as little uſeful to others as dangerous to themſelves. Their beſt policy (I can tell them) is to keep quiet, and to offend no one great Power, by joining with another. Their eſcape after the *Ligue*

of

of Cambray, ſhould prove an uſeful leſſon to them.

I am glad you frequent the aſſemblies at Venice. Have you ſeen Monſieur and Madame Capello; and how did they receive you? Let me know who are the ladies whoſe houſes you frequent the moſt. Have you ſeen the Comteſſe d'Orſelſka, Princeſs of Holſtein? Is Comte Algarotti, who was the *tenant* there, at Venice.

You will, in many parts of Italy, meet with numbers of the Pretender's people (Engliſh, Scotch, and Iriſh fugitives) eſpecially at Rome; and probably the Pretender himſelf. It is none of your buſineſs to declare war to theſe people; as little as it is your intereſt, or, I hope your inclination, to connect yourſelf with them: and therefore, I recommend to you a perfect neutrality. Avoid them as much as you can, with decency and good manners; but, when you cannot, avoid any political converſation or debates with them: tell them that you do not concern yourſelf with political matters; that you are neither a maker nor a depoſer of Kings; that, when you left England, you left a King in it, and have not ſince heard either of his death, or of any revolution that has happened, and that you take Kings and Kingdoms as you find them: but enter no farther into matters with them, which can be of no uſe, and might bring on heat, and quarrels. When you ſpeak of the old Pretender, you will call him only, the Chevalier de St. George; but mention him as ſeldom as poſſible. Should he chance to ſpeak to you, at any aſſembly (as, I am told, he ſometimes does to the Engliſh) be ſure that you ſeem not to know him; and anſwer him civilly, but always either in French or in Italian; and give him in the former the appellation of *Monſieur*, and in the latter of *Signore*. Should you meet with the Cardinal of York, you will be under no difficulty, for he has, as Cardinal, an undoubted right to *Eminenza*.

nenza. Upon the whole, ſee any of thoſe people as little as poſſible; when you do ſee them, be civil to them upon the footing of ſtrangers; but never be drawn into any altercations with them, about the imaginary right of their King, as they call him.

It is to no ſort of purpoſe to talk to thoſe people of the natural rights of mankind, and particular conſtitution of this country. Blinded by prejudices, ſoured by misfortunes, and tempted by their neceſſities, they are as incapable of reaſoning rightly, as they have hitherto been of acting wiſely. The late Lord Pembroke never would know any thing that he had not a mind to know, and in this caſe, I adviſe you to follow his example. Never know either the father or the two ſons, any otherwiſe than as foreigners; and ſo not knowing their pretenſions you have no occaſion to diſpute them.

I can never help recommending to you the utmoſt attention and care, to acquire *les Manieres, la Tournure, et les Graces, d'un Galant Homme, et d'un Homme de Cour.* They ſhould appear in every look, in every action; in your addreſs, and even in your dreſs, if you would either pleaſe or riſe in the world. That you may do both (and both are in your power) is moſt ardently wiſhed you, by Yours.

P. S. I made Comte Laſcaris ſhow me your letter, which I liked very well: the ſtyle was eaſy and natural, and the French pretty correct. There were ſo few faults in the orthography, that a little more obſervation of the beſt French authors, will make you a correct maſter of that neceſſary language.

I will not conceal from you, that I have lately had extraordinary good accounts of you, from a reſpected and judicious perſon; who promiſes me, that with a little more of the world, your Manners and Addreſs will equal your Knowledge. This is more

more pleaſing to me, as thoſe were the two articles which I was the moſt doubtful of. Theſe commendations will not, I am perſuaded, make you vain and coxcomical, but only encourage you to go on in the right way.

LETTER CLXI.

London, September the 12th, O. S. 1749.

DEAR BOY,

IT ſeems extraordinary, but it is very true, that my anxiety for you increaſes in proportion to the good accounts which I receive of you from all hands. I promiſe myſelf ſo much from you, that I dread the leaſt diſappointment. You are now ſo near the port, which I have ſo long wiſhed, and laboured to bring you ſafe into, that my concern would be doubled, ſhould you be ſhipwrecked within ſight of it. The object, therefore, of this letter is, (laying aſide all the authority of a parent) to entreat you as a friend, by the affection you have for me (and ſurely you have reaſon to have ſome) and by the regard you have for yourſelf, to go on, with aſſiduity and attention, to compleat that work, which, of late, you have carried on ſo well, and which is now ſo near being finiſhed. My wiſhes, and my plan, were to make you ſhine, and diſtinguiſh yourſelf equally in the learned and the polite world. Few have been able to do it. Deep learning is generally tainted with pedantry, or at leaſt unadorned by manners; as, on the other hand, polite manners, and the turn of the world, are too often unſupported by knowledge, and conſequently end contemptibly, in the frivolous diſſipation of drawing-rooms and *ruelles*. You are now got over the dry and difficult parts of learning, what remains, requires much more time than trouble. You have loſt time by your illneſs; you muſt regain it now or never.

never. I therefore moſt earneſtly deſire, for your own ſake, that for theſe ſix months, at leaſt, ſix hours every morning, uninterruptedly, may be inviolably ſacred to your ſtudies, with Mr. Harte. I do not know whether he will require ſo much, but I know that I do, and hope you will, and conſequently prevail with him to give you that time: I own it is a good deal; but when both you and he conſider, that the work will be ſo much better, and ſo much ſooner done, by ſuch an aſſiduous and continued application, you will, neither of you, think it too much, and each will find his account in it. So much for the mornings, which, from your good ſenſe, and Mr. Harte's tenderneſs and care of you, will, I am ſure, be thus well employed. It is not only reaſonable, but uſeful too, that your evenings ſhould be devoted to amuſements and pleaſures: and therefore I not only allow, but recommend, that they ſhould be employed at aſſemblies, balls, *ſpectacles*, and in the beſt companies; with this reſtriction only, that the conſequences of the evenings diverſions, may not break in upon the mornings ſtudies, by breakfaſtings, viſits, and idle parties into the country. At your age, you need not be aſhamed, when any of theſe morning parties are propoſed, to ſay that you muſt beg to be excuſed, for you are obliged to devote your mornings to Mr. Harte; that I will have it ſo; and that you dare not do otherwiſe. Lay it all upon me; though I am perſuaded it will be as much your own inclination as it is mine. But thoſe frivolous, idle people, whoſe time hangs upon their own hands, and who deſire to make others loſe theirs too, are not to be reaſoned with; and indeed it would be doing them too much honour. The ſhorteſt, civil anſwers, are the beſt; *I cannot*, *I dare not*, inſtead of *I will not*; for, if you were to enter with them into the neceſſity of ſtudy, and the uſefulneſs of knowledge, it would

would furniſh them with matter for their ſilly jeſts; which, though I would not have you mind, I would not have you invite. I will ſuppoſe you at Rome, ſtudying ſix hours uninterruptedly with Mr. Harte, every morning, and paſſing your evenings with the beſt company of Rome, obſerving their manners and forming your own; and I will ſuppoſe a number of idle, ſauntering, illiterate Engliſh, as there commonly is there, living intirely with one another, ſupping, drinking, and ſitting up late at each other's lodgings; commonly in riots and ſcrapes, when drunk; and never in good company when ſober. I will take one of theſe pretty fellows, and give you the dialogue between him and yourſelf; ſuch as I dare ſay it will be on his ſide, and ſuch as I hope it will be on yours.

Engliſhman. Will you come and breakfaſt with me to-morrow; there will be four or five of our countrymen; we have provided chaiſes, and we will drive ſomewhere out of town for breakfaſt?

Stanhope. I am very ſorry I cannot; but I am obliged to be at home all morning.

Engliſhman. Why then we will come and breakfaſt with you.

Stanhope. I can't do that neither, I am engaged.

Engliſhman. Well then, let it be next day.

Stanhope. To tell you the truth, it can be no day, in the morning; for I neither go out, nor ſee any body at home, before twelve.

Engliſhman. And what the devil do you do with yourſelf till twelve o'clock?

Stanhope. I am not by myſelf, I am with Mr. Harte.

Engliſhman. Then what the devil do you do with him?

Stanhope. We ſtudy different things; we read, we converſe.

Engliſh-

Englishman. Very pretty amusement indeed! Are you to take Orders then?

Stanhope. Yes, my father's orders, I believe I must take.

Englishman. Why hast thou no more spirit, than to mind an old fellow a thousand miles off?

Stanhope. If I don't mind his orders, he won't mind my draughts.

Englishman. What does the old prig threaten, then? threatened folks live long; never mind threats.

Stanhope. No, I can't say that he has ever threatened me in his life; but I believe I had best not provoke him.

Englishman. Pooh! you would have one angry letter from the old fellow, and there would be an end of it.

Stanhope. You mistake him mightily; he always does more than he says. He has never been angry with me yet, that I remember, in his life: but if I were to provoke him, I am sure he would never forgive me: he would be coolly immoveable, and I might beg and pray, and write my heart out to no purpose.

Englishman. Why then he is an old dog, that's all I can say: and pray, are you to obey your dry-nurse too, this same, what's his name—Mr. Harte?

Stanhope. Yes.

Englishman. So he stuffs you all morning with Greek, and Latin, and Logic, and all that. Egad, I have a dry-nurse too, but I never looked into a book with him in my life; I have not so much as seen the face of him this week, and don't care a louse if I never see it again.

Stanhope. My dry-nurse never desires any thing of me that is not reasonable, and for my own good; and therefore I like to be with him.

Engliſhman. Very ſententious and edifying, upon my word! at this rate you will be reckoned a very good young man.

Stanhope. Why, that will do me no harm.

Engliſhman. Will you be with us to-morrow in the evening, then? We ſhall be ten with you; and I have got ſome excellent good wine; and we'll be very merry.

Stanhope. I am very much obliged to you, but I am engaged for all the evening, to-morrow; firſt at Cardinal Albani's; and then to ſup at the Venetian Embaſſadreſs's.

Engliſhman. How the devil can you like being always with thoſe foreigners? I am never eaſy in company with them, and I don't know why, but I am aſhamed.

Stanhope. I am neither aſhamed nor afraid; I am very eaſy with them; they are very eaſy with me; I get the language, and I ſee their characters, by converſing with them; and that is what we are ſent abroad for. Is it not?

Engliſhman. I hate your modeſt women's company; your women of faſhion as they call 'em. I don't know what to ſay to them, for my part.

Stanhope. Have you ever converſed with them?

Engliſhman. No. I never converſed with them; but I have been ſometimes in their company, though much againſt my will.

Stanhope. But at leaſt they have done you no hurt; which is, probably, more than you can ſay of the women you do converſe with.

Engliſhman. That's true, I own; but for all that, I would rather keep company with my ſurgeon half the year, than with your women of faſhion the year round.

Stanhope. Taſtes are different, you know, and every man follows his own.

Engliſhman.

Englishman. That's true; but thine's a devilish odd one, Stanhope. All morning with thy dry-nurse; all the evening in formal fine company; and all day long afraid of old Daddy in England. Thou art a queer fellow, and I am afraid there's nothing to be made of thee.

Stanhope. I am afraid so too.

Englishman. Well then; good night to you; you have no objection, I hope, to my being drunk to-night, which I certainly will be.

Stanhope. Not in the least; nor to your being sick to-morrow, which you as certainly will be; and so good night too.

You will observe, that I have not put into your mouth those good arguments, which upon such an occasion would, I am sure, occur to you; as piety and affection towards me; regard and friendship for Mr. Harte; respect for your own moral character, and for all the relative duties of Man, Son, Pupil, and Citizen. Such solid arguments would be thrown away upon such shallow puppies. Leave them to their ignorance, and to their dirty, disgraceful vices. They will severely feel the effects of them, when it will be too late. Without the comfortable refuge of learning, and with all the sickness and pains of a ruined stomach, and rotten carcase, if they happen to arrive at old age, it is an uneasy and ignominious one. The ridicule which such fellows endeavour to throw upon those who are not like them, is, in the opinion of all men of sense, the most authentic panegyric. Go on, then, my dear child, in the way you are in, only for a year and half more; that is all I ask of you. After that, I promise that you shall be your own master, and that I will pretend to no other title than that of your best and truest friend. You shall receive advice, but no orders, from me; and in truth you will want no other advice,

advice, but ſuch as youth and inexperience muſt neceſſarily require. You ſhall certainly want nothing, that is requiſite, not only for your conveniency, but alſo for your pleaſures, which I always deſire ſhould be gratified. You will ſuppoſe that I mean the pleaſures *d'un bonnête bomme*.

While you are learning Italian, which I hope you do with diligence, pray take care to continue your German, which you may have frequent opportunities of ſpeaking; I would alſo have you keep up your knowledge of the *Jus Publicum Imperii*, by looking over, now and then, thoſe *ineſtimable manuſcripts*, which Sir Charles Williams, who arrived here laſt week, aſſures me that you have made upon that ſubject. It will be of very great uſe to you, when you come to be concerned in foreign affairs; as you ſhall be (if you qualify yourſelf for them) younger than ever any other was; I mean before you are twenty. Sir Charles tells me, that he will anſwer for your learning; and that, he believes, you will acquire that addreſs, and thoſe graces, which are ſo neceſſary to give it its full luſtre and value. But he confeſſes, that he doubts more of the latter than of the former. The juſtice which he does Mr. Harte, in his panegyrics of him, make me hope, that there is likewiſe a great deal of truth in his encomiums of you. Are you pleaſed with, and proud of the reputation which you have already acquired? Surely you are, for I am ſure I am. Will you do any thing to leſſen or forfeit it? Surely you will not. And will you not do all you can to extend and increaſe it? Surely you will. It is only going on for a year and half longer, as you have gone on for the two years laſt paſt, and devoting half the day only to application; and you will be ſure to make the earlieſt figure and fortune in the world, that ever man made. Adieu.

LETTER

LETTER CLXII.

London, September the 22d, O. S. 1749.

DEAR BOY,

IF I had faith in philters and love potions, I should ſuſpect that you had given Sir Charles Williams ſome, by the manner in which he ſpeaks of you, not only to me, but to every body elſe. I will not repeat to you what he ſays of the extent and correctneſs of your knowledge, as it might either make you vain, or perſuade you that you had already enough, of what nobody can have too much. You will eaſily imagine how many queſtions I aſked, and how narrowly I ſifted him upon your ſubject; he anſwered me, and, I dare ſay, with truth, juſt as I could have wiſhed; till, ſatisfied intirely with his accounts of your character and learning, I inquired into other matters, intrinſically indeed of leſs conſequence, but ſtill of great conſequence to every man, and of more to you than to almoſt any man; I mean your addreſs, manner, and air. To theſe queſtions, the ſame truth which he had obſerved before, obliged him to give me much leſs ſatisfactory anſwers. And, as he thought himſelf in friendſhip both to you and me, obliged to tell me the diſagreeable, as well as the agreeable truths, upon the ſame principle, I think myſelf obliged to repeat them to you.

He told me then, that in company you were frequently moſt *provokingly* inattentive, abſent, and *diſtrait*. That you came into a room, and preſented yourſelf, very awkwardly; that at table you conſtantly threw down knives, forks, napkins, bread, *&c.* and that you neglected your perſon and dreſs, to a degree unpardonable at any age, and much more ſo at yours.

 Theſe

These things, how immaterial ſoever they may ſeem to people who do not know the world, and the nature of mankind, give me, who know them to be exceedingly material, very great concern. I have long diſtruſted you, and therefore frequently admoniſhed you, upon theſe articles; and, I tell you plainly, that I ſhall not be eaſy, till I hear a very different account of them. I know no one thing more offenſive to a company, than that inattention and *diſtraction*. It is ſhowing them the utmoſt contempt; and people never forgive contempt. No man is *diſtrait* with the man he fears, or the woman he loves; which is a proof that every man can get the better of that *diſtraction*, when he thinks it worth his while to do ſo; and, take my word for it, it is always worth his while. For my own part, I would rather be in company with a dead man, than with an abſent one; for if the dead man gives no pleaſure, at leaſt he ſhows me no contempt; whereas the abſent man, ſilently indeed, but very plainly, tells me that he does not think me worth his attention. Beſides, can an abſent man make any obſervations upon the characters, cuſtoms, and manners of the company? No. He may be in the beſt of companies all his life-time (if they will admit him, which, if I were they, I would not) and never be one jot the wiſer. I never will converſe with an abſent man; one may as well talk to a deaf one. It is, in truth, a practical blunder, to addreſs ourſelves to a man, whom we ſee plainly, neither hears, minds, nor underſtands us. Moreover, I aver that no man is, in any degree, fit for either buſineſs or converſation, who cannot, and does not, direct and command his attention to the preſent object, be that what it will. You know, by experience, that I grudge no expence in your education, but I will poſitively not keep you a Flapper. You may read, in Dr. Swift, the deſcription of theſe

Flappers,

Flappers, and the uſe they were of to your friends the Laputans; whoſe minds (Gulliver ſays) are ſo taken up with intenſe ſpeculations, that they neither can ſpeak, or attend to the diſcourſes of others, without being rouſed by ſome external taction upon the organs of ſpeech and hearing; for which reaſon, thoſe people who are able to afford it, always keep a Flapper in the family, as one of their domeſtics; nor ever walk about, or make viſits, without him. This Flapper is likewiſe employed diligently to attend his maſter in his walks; and, upon occaſion, to give a ſoft flap upon his eyes; becauſe, he is always ſo wrapped up in cogitation, that he is in manifeſt danger of falling down every precipice, and bouncing his head againſt every poſt, and, in the ſtreets, of joſtling others, or being joſtled into the kennel himſelf. If *Chriſtian* will undertake this province into the bargain, with all my heart; but I will not allow him any increaſe of wages upon that ſcore. In ſhort, I give you fair warning, that, when we meet, if you are abſent in mind, I will ſoon be abſent in body; for it will be impoſſible for me to ſtay in the room: and if, at table, you throw down your knife, plate, bread, *&c.* and hack the wing of a chicken for half an hour, without being able to cut it off, and your ſleeve, all the time, in another diſh, I muſt riſe from table to eſcape the fever you would certainly give me. Good God! how I ſhould be ſhocked, if you came into my room, for the firſt time, with two left legs, preſenting yourſelf with all the grace and dignity of a Taylor, and your cloaths hanging upon you, like thoſe in Monmouth-ſtreet, upon tenterhooks! whereas I expect, nay, require to ſee you preſent yourſelf with the eaſy and genteel air of a Man of Faſhion, who has kept good company. I expect you not only well dreſſed, but very well dreſſed: I expect a gracefulneſs in all your motions,

and ſomething particularly engaging in your addreſs. All this I expect, and all this it is in your power, by care and attention, to make me find; but to tell you the plain truth, if I do not find it, we ſhall not converſe very much together; for I cannot ſtand inattention and awkwardneſs; it would endanger my health. You have often ſeen, and I have as often made you obſerve L**'s diſtinguiſhed inattention and awkwardneſs. Wrapped up, like a Laputan, in intenſe thought, and poſſibly, ſometimes, in no thought at all; which, I believe, is very often the caſe of abſent people; he does not know his moſt intimate acquaintance by ſight, and anſwers them as if he were at croſs-purpoſes. He leaves his hat in one room, his ſword in another, and would leave his ſhoes in a third, if his buckles, though awry, did not ſave them: his legs and arms, by his awkward management of them, ſeem to have undergone the *Queſtion extraordinaire*; and his head, always hanging upon one or other of his ſhoulders, ſeems to have received the firſt ſtroke upon a block. I ſincerely value and eſteem him for his Parts, Learning, and Virtue; but, for the ſoul of me, I cannot love him in company. This will be, univerſally, the caſe, in common life, of every inattentive, awkward man, let his real merit and knowledge be ever ſo great. When I was of your age, I deſired to ſhine as far as I was able, in every part of life; and was as attentive to my Manners, my Dreſs, and my Air, in companies of evenings, as to my Books and my Tutor in the mornings. A young fellow ſhould be ambitious to ſhine in every thing; and, of the two, always rather overdo than undergo. Theſe things are, by no means, trifles; they are of infinite conſequence to thoſe who are to be thrown into the great world, and who would make a figure or a fortune in it. It is not ſufficient to deſerve well; one muſt pleaſe

well

well too. Awkward, disagreeable merit, will never carry any body far. Wherever you find a good dancing-master, pray let him put you upon your haunches; not so much for the sake of dancing, as for coming into a room, and presenting yourself genteelly and gracefully. Women, whom you ought to endeavour to please, cannot forgive vulgar and awkward air and gestures; *il leur faut du brillant.* The generality of men are pretty like them, and are equally taken by the same exterior graces.

I am very glad that you have received the diamond buckles safe: all I desire, in return for them, is, that they may be buckled even upon your feet, and that your stockings may not hide them. I should be sorry that you were an egregious fop; but, I protest, that, of the two, I would rather have you a Fop than a Sloven. I think negligence, in my own dress, even at my age, when, certainly, I expect no advantages from my dress, would be indecent with regard to others. I have done with fine clothes; but I will have my plain clothes fit me, and made like other people's. In the evenings, I recommend to you the company of women of fashion, who have a right to attention, and give you a habit of attention and respect, of which you will fied the advantage among men.

My plan for you, from the beginning, has been to make you shine, equally in the learned and in the polite world; the former part is almost completed to my wishes, and will, I am persuaded, in a little time more, be quite so. The latter part is still in your power to complete; and, I flatter myself that you will do it, or else the former part will avail you very little; especially in your department, where the exterior address and graces do half the business; they must be the harbingers of your merit, or your merit will be very coldly received: all can, and do judge of the former, few of the latter.

Mr. Harte tells me, that you have grown very much ſince your illneſs: if you get up to five feet ten, or even nine inches, your figure will, probably, be a good one; and, if well dreſſed and genteel, will, probably, pleaſe; which is a much greater advantage to a man, than people commonly think. Lord Bacon calls it a letter of recommendation.

I would wiſh you to be the *omnis homo, l' homme univerſel*. You are nearer it, if you pleaſe, than ever any body was at your age; and if you will but, for the courſe of this next year only, exert your whole attention to your ſtudies in the morning, and to your addreſs, manners, air, and *tournure*, in the evenings, you will be the man I wiſh you, and the man that is rarely ſeen.

Our letters go, at beſt, ſo irregularly, and ſo often miſcarry totally; that, for greater ſecurity, I repeat the ſame things. So, though I acknowledged by laſt poſt Mr. Harte's letter of the 8th September, N. S. I acknowledge it again by this to you. If this ſhould find you ſtill at Verona, let it inform you, that I wiſh you would ſet out ſoon for Naples; unleſs Mr. Harte ſhould think it better for you to ſtay at Verona, or any other place on this ſide Rome, till you go there for the Jubilee. Nay, if he likes it better, I am very willing you ſhould go directly from Verona to Rome; for you cannot have too much of Rome, whether upon account of the language, the curioſities, or the company. My only reaſon for mentioning Naples, is for the ſake of the climate, upon account of your health; but, if Mr. Harte thinks that your health is now ſo well reſtored, as to be above climate, he may ſteer your courſe wherever he thinks proper; and, for aught I know, your going directly to Rome, and conſequently ſtaying there ſo much the longer, may be as well as any thing elſe. I think you and I cannot put our affairs in better hands than

Mr.

Mr. Harte's; and I will take his infallibility againſt the Pope's, with ſome odds on his ſide. *A propos* of the Pope; remember to be preſented to him before you leave Rome, and go through the neceſſary ceremonies for it, whether of kiſſing his ſlipper or his b—h; for I would never deprive myſelf of any thing that I want to do or ſee, by refuſing to comply with an eſtabliſhed cuſtom. When I was in Catholic countries, I never declined kneeling in their churches at the elevation, nor elſewhere, when the Hoſt went by. It is a complaiſance due to the cuſtom of the place, and by no means, as ſome ſilly people have imagined, an implied approbation of their doctrine. Bodily attitudes and ſituations are things ſo very indifferent in themſelves, that I would quarrel with no body about them. It may, indeed be improper for Mr. Harte to pay that tribute of complaiſance, upon account of his character.

This letter is a very long, and poſſibly a very tedious one; but my anxiety for your perfection is ſo great, and particularly at this critical and deciſive period of your life, that I am only afraid of omitting, but never of repeating or dwelling too long, upon any thing that I think may be of the leaſt uſe to you. Have the ſame anxiety for yourſelf, that I have for you, and all will do well. Adieu! my dear child.

LETTER CLXIII.

London, September the 27th, O. S. 1749.

DEAR BOY,

A Vulgar, ordinary way of thinking, acting, or ſpeaking, implies a low education, and a habit of low company. Young people contract it at ſchool, or among ſervants, with whom they are too often uſed to converſe; but, after they frequent good

good company, they muſt want attention and obſervation very much, if they do not lay it quite aſide. And indeed if they do not, good company will be very apt to lay them aſide. The various kinds of vulgariſms are infinite; I cannot pretend to point them out to you, but I will give ſome ſamples, by which you may gueſs at the reſt.

A vulgar man is captious and jealous; eager and impetuous about trifles. He ſuſpects himſelf to be ſlighted, thinks every thing that is ſaid meant at him; if the company happens to laugh, he is perſuaded they laugh at him; he grows angry and teſty, ſays ſomething very impertinent, and draws himſelf into a ſcrape, by ſhowing what he calls a proper ſpirit, and aſſerting himſelf. A man of faſhion does not ſuppoſe himſelf to be either the ſole or principal object of the thoughts, looks, or words of the company; and never ſuſpects that he is either ſlighted or laughed at, unleſs he is conſcious that he deſerves it. And if (which very ſeldom happens) the company is abſurd or ill-bred enough to do either, he does not care two pence, unleſs the inſult be ſo groſs and plain as to require ſatisfaction of another kind. As he is above trifles, he is never vehement and eager about them; and, wherever they are concerned, rather acquieſces than wrangles. A vulgar man's converſation always ſavours ſtrongly of the lowneſs of his education and company. It turns chiefly upon his domeſtic affairs, his ſervants, the excellent order he keeps in his own family, and the little anecdotes of the neighbourhood; all which he relates with emphaſis, as intereſting matters. He is a man goſſip.

Vulgariſm in language is the next, and diſtinguiſhing characteriſtic of bad company, and a bad education. A man of faſhion avoids nothing with more care than that. Proverbial expreſſions, and trite ſayings, are the flowers of the rhetoric of a vulgar

vulgar man. Would he ſay, that men differ in their taſtes; he both ſupports and adorns that opinion, by the good old ſaying, as he reſpectfully calls it, that *what is one man's Meat is another man's Poiſon*. If any body attempts being *ſmart*, as he calls it, upon him; he gives them *Tit for Tat*, aye, that he does. He has always ſome favourite word for the time being; which, for the ſake of uſing often, he commonly abuſes. Such as *vaſtly* angry, *vaſtly* kind, *vaſtly* handſome, and *vaſtly* ugly. Even his pronunciation of proper words, carries the beaſt along with it. He calls the earth *yearth*, he is *obleiged* not *obliged* to you. He goes *to wards*, and not towards ſuch a place. He ſometimes affects hard words, by way of ornament, which he always mangles like a learned woman. A man of faſhion never has recourſe to proverbs, and vulgar aphoriſms; uſes neither favourite words nor hard words; but takes great care to ſpeak very correctly and grammatically, and to pronounce properly; that is, according to the uſage of the beſt companies.

An awkward addreſs, ungraceful attitudes and actions, and a certain left-handineſs; (if I may uſe that word) loudly proclaim low education and low company; for it is impoſſible to ſuppoſe that a man can have frequented good company, without having catched ſomething, at leaſt, of their air and motions. A new-raiſed man is diſtinguiſhed in a regiment by his awkwardneſs; but he muſt be impenetrably dull, if in a month or two's time, he cannot perform, at leaſt, the common manual exerciſe, and look like a ſoldier. The very accoutrements of a man of faſhion, are grievous incumbrances to a vulgar man. He is at a loſs what to do with his hat, when it is not upon his head; his cane (if unfortunately he wears one) is at perpetual war with every cup of tea or coffee he drinks; de-
ſtroys

ſtroys them firſt, and then accompanies them in their fall. His ſword is formidable only to his own legs, which would poſſibly carry him faſt enough out of the way of any ſword but his own. His clothes fit him ſo ill, and conſtrain him ſo much, that he ſeems rather their priſoner than their proprietor. He preſents himſelf in company, like a criminal in a court of juſtice; his very air condemns him; and people of faſhion will no more connect themſelves with the one, than people of character will with the other. This repulſe drives and ſinks him into low company; a gulph from whence no man, after a certain age, ever emerged.

Les maniéres nobles et aiſées, la tournure d'un homme de condition, le ton de la bonne compagnie, les Graces, le je ne ſçais quoi, qui plait, are as neceſſary to adorn and introduce your intrinſic merit and knowledge, as the poliſh is to a diamond; which, without that poliſh, would never be worn, whatever it might weigh. Do not imagine that theſe accompliſhments are only uſeful with women; they are much more ſo with men. In a public aſſembly, what an advantage has a graceful ſpeaker, with genteel motions, a handſome figure, and a liberal air, over one, who ſhall ſpeak full as much good ſenſe, but deſtitute of theſe ornaments? In buſineſs how prevalent are the graces, how detrimental is the want of them? By the help of theſe I have known ſome men refuſe favours, leſs offenſively than others granted them. The utility of them in Courts and Negotiations, is inconceivable. You gain the hearts, and conſequently the ſecrets, of nine in ten, that you have to do with, in ſpight even of their prudence; which will, nine times in ten, be the dupe of their hearts and of their ſenſes. Conſider the importance of theſe things as they deſerve, and you will not loſe one moment in the purſuit of them.

You

You are travelling now in a country once ſo famous both for arts and arms, that (however degenerated at preſent) it ſtill deſerves your attention and reflection. View it therefore with care, compare its former with its preſent ſtate, and examine into the cauſes of its riſe, and its decay. Conſider it claſſically and politically, and do not run through it, as too many of your young countrymen do, muſically, and (to uſe a ridiculous word) *knick-knackically*. No piping nor fiddling, I beſeech you; no days loſt in poring upon almoſt imperceptible *Intaglios* and *Cameos*: and do not become a Virtuoſo of ſmall wares. Form a taſte of Painting, Sculpture, and Architecture, if you pleaſe, by a careful examination of the works of the beſt ancient and modern artiſts; thoſe are liberal arts, and a real taſte and knowledge of them become a man of faſhion very well. But, beyond certain bounds the Man of Taſte ends, and the frivolous Virtuoſo begins.

Your friend Mendes, the good Samaritan, dined with me yeſterday. He has more good-nature and generoſity, than parts. However, I will ſhow him all the civilities that his kindneſs to you, ſo juſtly deſerves; he tells me that you are taller than I am, which I am very glad of. I deſire that you may excel me in every thing elſe too; and, far from repining, I ſhall rejoice at your ſuperiority. He commends your friend Mr. Stephens, extremely; of whom, too, I have heard ſo good a character from other people, that I am very glad of your connection with him. It may prove of uſe to you hereafter. When you meet with ſuch ſort of Engliſhmen abroad, who, either from their parts, or their rank, are likely to make a figure at home, I would adviſe you to cultivate them, and get their favourable teſtimony of you here, eſpecially thoſe who are to return to England before you. Sir Charles Williams has puffed you (as the mob call

it)

it) here extremely. If three or four more people of parts do the ſame, before you come back, your firſt appearance in London will be to great advantage. Many people do, and indeed ought, to take things upon truſt; many more do, who need not; and few dare diſſent from an eſtabliſhed opinion. Adieu.

LETTER CLXIV.

London, October the 2d, O. S. 1749.

DEAR BOY,

I Received by the laſt poſt your letter of the 22d September, N. S. but I have not received that from Mr. Harte, to which you refer, and which, you ſay, contained your reaſons for leaving Verona, and returning to Venice; ſo that I am intirely ignorant of them. Indeed the irregularity and negligence of the poſt provoke me, as they break the thread of the accounts I want to receive from you, and of the inſtructions and orders which I ſend you almoſt every poſt. Of theſe laſt twenty poſts, I am ſure that I have wrote eighteen, either to you or to Mr. Harte, and it does not appear, by your letter, that all, or even any of my letters have been received. I deſire, for the future, that both you and Mr. Harte will, conſtantly in your letters, mention the dates of mine. Had it not been for their miſcarriage, you would not have been in the uncertainty you ſeem to be at preſent, with regard to your future motions. Had you received my letters, you would have been, by this time, at Naples: but we muſt, now, take things where they are.

Upon the receipt, then, of this letter, you will, as ſoon as conveniently you can, ſet out for Rome; where you will not arrive too long before the Jubilee, conſidering the difficulties of getting lodgings, and other accommodations, there at this time.

I leave

I leave the choice of the *route* to you; but I do, by no means, intend, that you ſhould leave Rome after the Jubilee, as you ſeem to hint in your letter; on the contrary, I will have Rome your head-quarters for ſix months, at leaſt; till you ſhall have, in a manner, acquired the *Jus Civitatis* there. There are more things to be ſeen and learned there, than in any other town in Europe; there are the beſt maſters to inſtruct, and the beſt companies to poliſh you. In the ſpring, you may make (if you pleaſe) frequent excurſions to Naples; but Rome muſt ſtill be your head-quarters, till the heats of June drive you from thence to ſome other place in Italy, which we ſhall think of by that time. As to the expence, which you mention, I do not regard it in the leaſt; from your infancy to this day, I never grudged any expence in your education, and ſtill leſs do it now, that it is become more important and deciſive. I attend to the objects of your expences, but not to the ſums. I will certainly not pay one ſhilling, for loſing your noſe, your money, or your reaſon; that is, I will not contribute to women, gaming, and drinking. But I will moſt chearfully ſupply, not only every neceſſary, but every decent expence you can make. I do not care what the beſt maſters coſt. I would have you as well dreſt, lodged, and attended, as any reaſonable man of faſhion in his travels. I would have you have that pocket-money that ſhould enable you to make the proper expence, *d'un honnête homme*. In ſhort, I bar no expence, that has neither vice nor folly for its object; and, under thoſe two reaſonable reſtrictions, draw and welcome.

As for Turin, you may go there hereafter, as a traveller, for a month or two; but you cannot conveniently reſide there as an academician, for reaſons which I have formerly communicated to Mr. Harte, and which Mr. Villettes, ſince his return here,

here, has ſhown me in a ſtill ſtronger light than he had done by his letters from Turin, of which I ſent copies to Mr. Harte, though probably he never received them.

After you have left Rome, Florence is one of the places which you ſhould be thoroughly acquainted with. I know that there is a great deal of gaming there; but, at the ſame time, there are, in every place, ſome people whoſe fortunes are either too ſmall, or whoſe underſtandings are too good, to allow them to play for any thing above trifles; and with thoſe people you will aſſociate yourſelf, if you have not (as I am aſſured you have not, in the leaſt) the ſpirit of gaming in you. Moreover, at ſuſpected places, ſuch as Florence, Turin, and Paris, I ſhall be more attentive to your draughts, and ſuch as exceed a proper and handſome expence will not be anſwered; for I can eaſily know whether you game or not, without being told.

Mr. Harte will determine your *route* to Rome, as he ſhall think beſt; whether along the coaſt of the Adriatic, or that of the Mediterranean, it is equal to me; but you will obſerve to come back a different way from that you went.

Since your health is ſo well reſtored, I am not ſorry that you are returned to Venice, for I love Capitals. Every thing is beſt at Capitals; the beſt maſters, the beſt companies, and the beſt manners. Many other places are worth ſeeing, but Capitals only are worth reſiding at. I am very glad that Madame Capello received you ſo well; Monſieur, I was ſure would: pray aſſure them both of my reſpects, and of my ſenſibility of their kindneſs to you. Their houſe will be a very good one for you at Rome; and I would adviſe you to be domeſtic in it, if you can. But Madame, I can tell you, requires great attentions. Madame Micheli has written a very favourable account of you, to my friend, the Abbé

Abbé Groſſa Teſta, in a letter, which he ſhowed me, and in which there are ſo many civil things to myſelf, that I would wiſh to tell her how much I think myſelf obliged to her. I approve very much of the allotment of your time at Venice; pray go on ſo, for a twelvemonth at leaſt, wherever you are. You will find your own account in it.

I like your laſt letter, which gives me an account of yourſelf, and your own tranſactions; for, though I do not recommend the *egotiſm* to you, with regard to any body elſe, I deſire that you will uſe it with me, and with me only. I intereſt myſelf in all that you do; and as yet, (excepting Mr. Harte) no body elſe does. He muſt of courſe know all, and I deſire to know a great deal.

I am glad you have received, and that you like the diamond buckles. I am very willing that you ſhould make, but very unwilling that you ſhould *cut* a figure with them at the Jubilee; the *cutting a figure* being the very loweſt vulgariſm in the Engliſh language; and equal in elegancy to Yes, my Lady, and No, my Lady. The words *vaſt* and *vaſtly*, you will have found by my former letter, that I had proſcribed out of the diction of a gentleman; unleſs in their proper ſignification of *ſize* and *bulk*. Not only in language, but in every thing elſe, take great care that the firſt impreſſions, you give of yourſelf, may be not only favourable, but pleaſing, engaging, nay ſeducing. They are often deciſive; I confeſs they are a good deal ſo with me: and I cannot wiſh for farther acquaintance with a man, whoſe firſt *abord* and addreſs diſpleaſe me.

So many of my letters have miſcarried, and I know ſo little which, that I am forced to repeat the ſame thing over and over again eventually. This is one. I have wrote twice to Mr. Harte, to have your picture drawn in miniature, while you were at Venice, and to ſend it me in a letter: it is all one

to me, whether in enamel or in water colours, provided it is but very like you. I would have you drawn exactly as you are, and in no whimſical dreſs: and I lay more ſtreſs upon the likeneſs of the picture, than upon the taſte and ſkill of the painter. If this be not already done, I deſire that you will have it done forthwith, before you leave Venice; and encloſe it in a letter to me; which letter, for greater ſecurity, I would have you deſire Sir James Gray to encloſe in his packet to the office; as I, for the ſame reaſon, ſend this under his cover. If the picture be done upon vellum, it will be the moſt portable. Send me, at the ſame time, a thread or ſilk of your own length, exactly. I am ſollicitous about your figure; convinced, by a thouſand inſtances, that a good one is a real advantage. *Mens ſana in corpore ſano*, is the firſt and greateſt bleſſing. I would add, *et pulchro*, to compleat it. May you have that, and every other! Adieu.

Have you received my letters of recommendation to Cardinal Albani, and the Duke de Nivernois, at Rome?

LETTER CLXV.

London, October the 9th, O. S. 1749.

DEAR BOY,

IF this letter finds you at all, which I am very doubtful of, it will find you at Venice, preparing for your journey to Rome; which, by my laſt letter to Mr. Harte, I adviſed you to make along the coaſt of the Adriatic, through Rimini, Loretto, Ancona, *&c.* places that are all worth ſeeing, but not worth ſtaying at. And ſuch I reckon all places, where the eyes only are employed. Remains of antiquity, public buildings, paintings, ſculptures, *&c.* ought to be ſeen, and that with a proper degree of attention; but this is ſoon done, for they are only outſides.

outſides. It is not ſo with more important objects; the inſides of which muſt be ſeen; and they require and deſerve more attention. The Characters, the Heads, and the Hearts of men, are the uſeful ſcience of which I would have you perfect maſter. That ſcience is beſt taught and beſt learnt in Capitals, where every human paſſion has its object, and exerts all its force or all its art in the purſuit. I believe there is no place in the world, where every paſſion is buſier, appears in more ſhapes, and is conducted with more art, than at Rome. Therefore when you are there, do not imagine that the Capitol, the Vatican, and the Pantheon, are the principal objects of your curioſity. But, for one minute that you beſtow upon thoſe, employ ten days in informing yourſelf of the nature of that government, the riſe and decay of the Papal power, the politics of that Court, the *Brigues* of the Cardinals, the tricks of the Conclaves; and, in general, every thing that relates to the interior of that extraordinary government; founded originally upon the ignorance and ſuperſtition of mankind, extended by the weakneſs of ſome Princes, and the ambition of others; declining of late, in proportion as knowledge has increaſed; and owing its preſent precarious ſecurity, not to the religion, the affection, or the fear, of the Temporal Powers, but to the jealouſy of each other. The Pope's Excommunications are no longer dreaded; his Indulgences little ſollicited, and ſell very cheap; and his territories, formidable to no Power, are coveted by many, and will, moſt undoubtedly, within a century, be ſcantled out among the great Powers, who have now a footing in Italy, whenever they can agree upon the diviſion of the Bear's ſkin. Pray inform yourſelf thoroughly of the hiſtory of the Popes and of the Popedom; which, for many centuries, is interwoven with the hiſtory of all Europe.

Read

Read the beſt authors, who treat of theſe matters, and eſpecially *Frà Paolo, de Beneficiis*; a ſhort, but very material book. You will find at Rome ſome of all the religious Orders in the Chriſtian world. Inform yourſelf carefully of their origin, their founders, their rules, their reforms, and even their dreſſes: get acquainted with ſome of all of them, but particularly with the Jeſuits; whoſe ſociety I look upon to be the moſt able and beſt-governed ſociety in the world. Get acquainted, if you can, with their General, who always reſides at Rome; and who, though he has no ſeeming power out of his own Society, has (it may be) more real influence over the whole world, than any temporal Prince in it. They have almoſt engroſſed the education of youth. They are, in general, Confeſſors to moſt of the Princes of Europe; and they are the principal Miſſionaries out of it: which three articles give them a moſt extenſive influence, and ſolid advantages; witneſs their ſettlement in Paraguay. The Catholics, in general, declaim againſt that ſociety; and yet are all governed by individuals of it. They have, by turns, been baniſhed, and with infamy, almoſt every country in Europe; and have always found means to be reſtored, even with triumph. In ſhort, I know no government in the world that is carried on upon ſuch deep principles of policy, I will add morality. Converſe with them, frequent them, court them; but know them.

Inform yourſelf too of that infernal Court, the Inquiſition; which, though not ſo conſiderable at Rome as in Spain and Portugal, will, however, be a good ſample to you of what the villainy of ſome men can contrive, the folly of others receive, and both together eſtabliſh; in ſpight of the firſt natural principles of reaſon, juſtice, and equity.

Theſe

These are the proper and useful objects of the attention of a man of sense, when he travels; and these are the objects for which I have sent you abroad; and I hope you will return thoroughly informed of them.

I receive, this very moment, Mr. Harte's letter of the 1st October, N. S. but I have never received his former, to which he refers in this, and you refer in your last; in which he gave me reasons for your leaving Verona so soon: nor have I ever received that letter in which your case was stated by your physicians. Letters to and from me have worse luck than other people's; for you have written to me, and I to you, for these last three months, by way of Germany, with as little success as before.

I am edified with your morning applications, and your evening gallantries at Venice, which Mr. Harte gives me an account of. Pray go on with both, there, and afterwards at Rome; where, provided you arrive in the beginning of December, you may stay at Venice as much longer as you please.

Make my compliments to Sir James Gray and Mr. Smith, with my acknowledgments for the great civilities they show you.

I wrote to Mr. Harte, by the last post, October the 6th, O. S. and will write to him in a post or two, upon the contents of his last. Adieu! *Point de distractions*; and remember the *Graces*.

LETTER CLXVI.

London, October the 17th, O. S. 1749.

DEAR BOY,

I Have, at last, received Mr. Harte's letter, of the 19th of September, N. S. from Verona. Your reasons for leaving that place were very good ones;

ones; and, as you ſtaid there long enough to ſee what was to be ſeen, Venice (as a Capital) is, in my opinion, a much better place for your reſidence. Capitals are always the ſeats of Arts and Sciences, and the beſt companies. I have ſtuck to them all my life-time; and I adviſe you to do ſo too.

You will have received, in my three or four laſt letters, my directions for your further motions to another Capital; where I propoſe your ſtay ſhall be pretty conſiderable. The expence, I am well aware, will be ſo too; but that I told you before, will have no weight, when your improvement and advantage are in the other ſcale. I do not care a groat what it is, if neither Vice nor Folly are the objects of it, and if Mr. Harte gives his ſanction.

I am very well pleaſed with your account of Carniola; thoſe are the kind of objects worthy of your inquiries and knowledge. The Produce, the Taxes, the Trade, the Manufactures, the Strength, the Weakneſs, the Government, of the ſeveral countries, which a man of ſenſe travels through, are the material points to which he attends; and leaves the Steeples, the Market-places, and the Signs to the laborious and curious reſearches of Dutch and German travellers.

Mr. Harte tells me, that he intends to give you, by means of Signor Vicentini, a general notion of Civil and Military Architecture; which I am very well pleaſed with. They are frequent ſubjects of converſation; and it is very right that you ſhould have ſome idea of the latter, and a good taſte of the former; and you may very ſoon learn as much as you need know of either. If you read about one-third of Palladio's Book of Architecture, with ſome ſkilful perſon, and then, with that perſon, examine the beſt buildings by thoſe rules, you will know the different proportions of the different Orders; the ſeveral diameters of their columns; their intercolum-

intercolumniations, their ſeveral uſes, &c. The Corinthian Order is chiefly uſed in magnificent buildings, where ornament and decoration are the principal objects; the Doric is calculated for ſtrength; and the Ionic partakes of the Doric ſtrength and of the Corinthian ornaments. The Compoſite and the Tuſcan Orders are more modern, and were unknown to the Greeks: the one is too light, the other too clumſy. You may ſoon be acquainted with the conſiderable parts of Civil Architecture; and for the minute and mechanical parts of it, leave them to maſons, bricklayers, and Lord Burlington; who has, to a certain degree, leſſened himſelf, by knowing them too well. Obſerve the ſame method as to Military Architecture; underſtand the terms; know the general rules, and then ſee them in execution with ſome ſkilful perſon. Go with ſome Engineer or old Officer, to view with care, the real fortifications of ſome ſtrong place; and you will get a clearer idea of Baſtions, Half-moons, Horn-works, Ravelins, Glacis, &c. than all the maſters in the world could give you upon paper. And thus much I would, by all means, have you know, of both Civil and Military Architecture.

I would alſo have you acquire a liberal taſte of the two liberal arts of Painting and Sculpture; but without deſcending into thoſe *minuties*, which our modern Virtuoſi moſt affectedly dwell upon. Obſerve the great parts attentively; ſee if nature be truly repreſented; if the paſſions are ſtrongly expreſſed; if the characters are preſerved: and leave the trifling parts, with their little jargon, to affected puppies. I would adviſe you, alſo, to read the hiſtory of the Painters and Sculptors; and I know none better than Felibien's. There are many in Italian; you will inform yourſelf which are the beſt. It is a part of Hiſtory, very entertaining, cu-

 rious

rious enough, and not quite uselefs. All thefe fort of things I would have you know, to a certain degree; but remember, that they muft only be the amufements, and not the bufinefs of a man of parts.

Since writing to me in German would take up fo much of your time, of which I would not now have one moment wafted, I will accept of your compofition, and content myfelf with a moderate German letter, once a fortnight, to Lady Chefterfield, or Mr. Grevenkop. My meaning was, only that you fhould not forget what you had already learned of the German language and character; but, on the contrary, that, by frequent ufe, it fhould grow more eafy and familiar. Provided you take care of that, I do not care by what means: but I do defire, that you will, every day of your life fpeak German to fomebody or other (for you will meet with Germans enough) and write a line or two of it every day, to keep your hand in. Why fhould you not (for inftance) write your own little memorandums and accounts in that language and character? by which too, you would have this advantage into the bargain, that, if miflaid, few but yourfelf could read them.

I am extremely glad to hear, that you like the affemblies, at Venice, well enough to facrifice fome fuppers to them; for I hear that you do not diflike your fuppers neither. It is therefore plain, that there is fomebody, or fomething, at thofe affemblies, which you like better than your meat. And as I know that there is none but good company at thofe affemblies, I am very glad to find you like good company fo well. I already imagine you a little fmoothed by it; and that you have either reafoned yourfelf, or that they have laughed you out of your abfences and *diftractions*; for I cannot fuppofe, that you go there to infult them. I likewife imagine,

imagine, that you wish to be welcome, where you wish to go; and, consequently, that you both present and behave yourself there, *en galant homme, et pas en bourgeois.*

If you have vowed to any body there, one of those eternal passions, which I have sometimes known, by great accident, last three months; I can tell you, that without great attention, infinite politeness, and engaging air and manners, the omens will be sinister, and the Goddess unpropitious. Pray tell me, what are the amusements of those assemblies? Are they little commercial play, are they music, are they *la belle conversation*, or are they all three? *Y file-t'-on le parfait amour? Y débite-t'-on les beaux sentimens? Ou est-ce qu'on y parle Epigramme?* And pray which is your department? *Tutis depone in auribus.* Whichever it is, endeavour to shine, and excel in it. Aim, at least, at the perfection of every thing that is worth doing at all; and you will come nearer it than you would imagine; but those always crawl infinitely short of it, whose aim is only mediocrity. Adieu.

P. S. By an uncommon diligence of the post, I have this moment received yours of the 9th, N. S.

LETTER CLXVII.

London, September the 24th, O. S. 1749.

DEAR BOY,

BY my last I only acknowledged, by this I answer, your letter of the 9th October, N. S.

I am very glad that you approved of my letter of September the 12th, O. S. because it is upon that footing that I always propose living with you. I will advise you seriously, as a friend of some experience, and I will converse with you chearfully, as a companion: the authority of a parent shall for ever be laid aside; for wherever it is exerted, it is

ufelefs; fince, if you have neither fenfe nor fentiments enough to follow my advice as a friend, your unwilling obedience to my orders, as a father, will be a very awkward and unavailing one, both to yourfelf and me. Tacitus, fpeaking of an army that awkwardly and unwillingly obeyed its Generals, only from the fear of punifhment, fays, they obeyed indeed, *Sed ut qui mallent juffa Imperatorum interpretari, quam exequi.* For my own part, I difclaim fuch obedience.

You think, I find, that you do not underftand Italian; but, I can tell you, that, like the *Bourgeois gentilhomme*, who fpoke profe without knowing it, you underftand a great deal, though you do not know that you do; for, whoever underftands French and Latin, fo well as you do, underftands at leaft half the Italian language, and has very little occafion for a Dictionary. And for the idioms, the phrafes, and the delicacies of it, converfation, and a little attention will teach them you, and that foon; therefore, pray fpeak it in company, right or wrong, *a tort ou a travers*: as foon as ever you have got words enough to afk a common queftion, or give a common anfwer. If you can only fay *buon giorno*, fay it, inftead of faying *bon jour*, I mean, to every Italian; the anfwer to it will teach you more words, and, infenfibly, you will be very foon mafter of that eafy language. You are quite right in not neglecting your German for it, and in thinking that it will be of more ufe to you: it certainly will, in the courfe of your bufinefs; but Italian has its ufe too, and is an ornament into the bargain; there being many very polite and good authors in that language. The reafon you affign for having hitherto met with none of my fwarms of Germans, in Italy, is a very folid one; and I can eafily conceive, that the expence neceffary for a traveller, muft amount to a number of *Thalers,*

Grofchen,

Groschen, and *Kreutzers*, tremendous to a German fortune. However, you will find ſeveral at Rome, either Eccleſiaſtics, or in the *ſuite* of the Imperial Miniſter; and more when you come into the Milaneſe, among the Queen of Hungary's Officers. Beſides, you have a Saxon ſervant, to whom, I hope, you ſpeak nothing but German.

I have had the moſt obliging letter in the world, from Monſieur Capello, in which he ſpeaks very advantageouſly of you, and promiſes you his protection at Rome. I have wrote him an anſwer, by which I hope I have domeſticated you at his *hotel* there; which I adviſe you to frequent as much as you can. *Il eſt vrai qu'il ne païe pas beaucoup de ſa figure*; but he has ſenſe and knowledge at bottom, with a great experience of buſineſs, having been already Embaſſador at Madrid, Vienna, and London; and I am very ſure that he will be willing to give you any informations in that way, that he can.

Madame was a capricious whimſical fine lady, till the ſmall pox, which ſhe got here, by leſſening her beauty, leſſened her humours too; but, as I preſume it did not change her ſex, I truſt to that for her having ſuch a ſhare of them left, as, may contribute to ſmooth and poliſh you. She, doubtleſs, ſtill thinks, that ſhe has beauty enough remaining, to intitle her to the attentions always paid to beauty; and ſhe has certainly rank enough to require reſpect. Thoſe are the ſort of women who poliſh a young man the moſt; and who give him that habit of complaiſance, and that flexibility and verſatility of manners, which prove of great uſe to him with men, and in the courſe of buſineſs.

You muſt always expect to hear, more or leſs, from me, upon that important ſubject of Manners, Graces, Addreſs, and that undefinable *je ne ſçais quoi* that ever pleaſes. I have reaſon to believe that you want nothing elſe; but I have reaſon to

fear too, that you want thoſe; and that want will keep you poor, in the midſt of all the plenty of knowledge which you may have treaſured up. Adieu.

LETTER CLXVIII.

London, November the 3d, O. S. 1749.

DEAR BOY,

FROM the time that you have had life, it has been the principal and favourite object of mine, to make you as perfect as the imperfections of human nature will allow: in this view, I have grudged no pains nor expence in your education; convinced that Education more than Nature, is the cauſe of that great difference which we ſee in the characters of men. While you were a child, I endeavoured to form your heart habitually to Virtue and Honour, before your underſtanding was capable of ſhowing you their beauty and utility. Thoſe principles, which you then got, like your grammar rules, only by rote, are now, I am perſuaded, fixed and confirmed by reaſon. And indeed they are ſo plain and clear, that they require but a very moderate degree of underſtanding, either to comprehend or practiſe them. Lord Shafteſbury ſays, very prettily, that he would be virtuous for his own ſake, though nobody were to know it; as he would be clean for his own ſake, though nobody were to ſee him. I have therefore, ſince you have had the uſe of your reaſon, never written to you upon thoſe ſubjects: they ſpeak beſt for themſelves; and I ſhould, now, juſt as ſoon think of warning you gravely not to fall into the dirt or the fire, as into diſhonour or vice. This view of mine, I conſider as fully attained. My next object was, ſound and uſeful Learning. My own care firſt, Mr. Harte's afterwards, and *of late* (I will own it to your praiſe) your

your own application, have more than anſwered my expectations in that particular; and, I have reaſon to believe, will anſwer even my wiſhes. All that remains for me then to wiſh, to recommend, to inculcate, to order, and to inſiſt upon, is Good-breeding; without which, all your other qualifications, will be lame, unadorned, and, to a certain degree, unavailing. And here I fear, and have too much reaſon to believe, that you are greatly deficient. The remainder of this letter, therefore, ſhall be (and it will not be the laſt by a great many) upon that ſubject.

A friend of yours and mine has very juſtly defined Good-breeding to be, *the reſult of much good-ſenſe, ſome good-nature, and a little ſelf-denial for the ſake others, and with a view to obtain the ſame indulgence from them.* Taking this for granted, (as I think it cannot be diſputed) it is aſtoniſhing to me, that any body, who has good-ſenſe and good-nature (and I believe you have both) can eſſentially fail in good-breeding. As to the modes of it, indeed, they vary according to perſons and places, and circumſtances; and are only to be acquired by obſervation and experience; but the ſubſtance of it is every where, and eternally the ſame. Good manners are, to particular ſocieties, what good morals are to ſociety in general; their cement and their ſecurity. And, as laws are enacted to enforce good morals, or at leaſt to prevent the ill effects of bad ones; ſo there are certain rules of civility, univerſally implied and received, to enforce good manners and puniſh bad ones. And indeed there ſeems to me to be leſs difference, both between the crimes and between the puniſhments, than at firſt one would imagine. The immoral man, who invades another man's property, is juſtly hanged for it; and the ill-bred man, who, by his ill manners, invades and diſturbs the the quiet and comforts of private life,

is by common consent as justly banished society. Mutual complaisances, attentions, and sacrifices of little conveniencies, are as natural an implied compact between civilized people, as protection and obedience are between Kings and subjects: whoever in either case, violates that compact, justly forfeits all advantages arising from it. For my own part, I really think, that, next to the consciousness of doing a good action, that of doing a civil one is the most pleasing: and the epithet which I should covet the most, next to that of Aristides, would be that of well-bred. Thus much for Good-breeding in general. I will now consider some of the various modes and degrees of it.

Very few, scarcely any, are wanting in the respect which they should show to those whom they acknowledge to be infinitely their superiors; such as Crowned Heads, Princes, and public persons in distinguished and eminent posts. It is the manner of showing that respect which is different. The man of fashion, and of the world, expresses it in its fullest extent; but naturally, easily, and without concern: whereas a man, who is not used to keep good company, expresses it awkwardly; one sees that he is not used to it, and that it costs him a great deal: but I never saw the worst-bred man living, guilty of lolling, whistling, scratching his head, and such like indecencies, in company that he respected. In such companies, therefore, the only point to be attended to is, to show that respect, which every body means to show, in an easy, unembarrassed, and graceful manner. This is what observation and experience must teach you.

In mixed companies, whoever is admitted to make part of them, is, for the time at least, supposed to be upon a footing of equality with the rest; and, consequently, as there is no principal object of awe and respect, people art apt to take a greater

latitude

latitude in their behaviour, and to be leſs upon their guard; and ſo they may, provided it be within certain bounds, which are upon no other occaſion to be tranſgreſſed. But, upon theſe occaſions, though no one is intitled to diſtinguiſhed marks of reſpect, every one claims, and very juſtly, every mark of civility and good-breeding. Eaſe is allowed, but careleſſneſs and negligence are ſtrictly forbidden. If a man accoſts you, and talks to you ever ſo dully or frivolouſly, it is worſe than rudeneſs, it is brutality, to ſhow him, by a manifeſt inattention to what he ſays, that you think him a fool or a blockhead, and not worth hearing. It is much more ſo with regard to women; who, of whatever rank they are, are intitled, in conſideration of their ſex, not only to an attentive, but an officious good-breeding from men. Their little wants, likings, diſlikes, preferences, antipathies, fancies, whims, and even impertinencies, muſt be officiouſly attended to, flattered, and, if poſſible, gueſſed at and anticipated, by a well-bred man. You muſt never uſurp to yourſelf thoſe conveniencies and *agrémens* which are of common right; ſuch as the beſt places, the beſt diſhes, &c. but, on the contrary, always decline them yourſelf, and offer them to others; who, in their turns, will offer them to you: ſo that, upon the whole, you will, in your turn, enjoy your ſhare of your common right. It would be endleſs for me to enumerate all the particular inſtances in which a well-bred man ſhows his good-breeding in good company; and it would be injurious to you to ſuppoſe, that your own good-ſenſe will not point them out to you; and then your own good-nature will recommend, and your ſelf-intereſt enforce the practice.

There is a third ſort of good-breeding, in which people are the moſt apt to fail, from a very miſtaken notion that they cannot fail at all. I mean, with

regard to one's moſt familiar friends and acquaintances, or thoſe who really are inferiors; and there, undoubtedly, a greater degree of eaſe is not only allowed, but proper, and contributes much to the comforts of a private, ſocial life. But that eaſe and freedom have their bounds too, which muſt by no means be violated. A certain degree of negligence and careleſſneſs becomes injurious and inſulting, from the real or ſuppoſed inferiority of the perſons: and that delightful liberty of converſation among a few friends, is ſoon deſtroyed, as liberty often has been, by being carried to licentiouſneſs. But example explains things beſt, and I will put a pretty ſtrong caſe. Suppoſe you and I alone together; I believe you will allow that I have as good a right to unlimited freedom in your company, as either you or I can poſſibly have in any other; and I am apt to believe, too, that you would indulge me in that freedom, as far as any body would. But, notwithſtanding this, do you imagine that I ſhould think there were no bounds to that freedom? I aſſure you, I ſhould not think ſo; and I take myſelf to be as much tied down by a certain degree of good manners, to you, as by other degrees of them to other people. Were I to ſhow you, by a manifeſt inattention to what you ſaid to me, that I was thinking of ſomething elſe the whole time; were I to yawn extremely, ſnore, or break wind, in your company, I ſhould think that I behaved myſelf to you like a beaſt, and ſhould not expect that you would care to frequent me. No. The moſt familiar and intimate habitudes, connections, and friendſhips, require a degree of good-breeding, both to preſerve and cement them. If ever a man and his wife, or a man and his miſtreſs, who paſs nights as well as days together, abſolutely lay aſide all good-breeding, their intimacy will ſoon degenerate into a coarſe familiarity, infallibly productive of contempt

or

or disgust. The best of us have our bad sides; and it is as imprudent, as it is ill-bred, to exhibit them. I shall certainly not use ceremony with you; it would be mis-placed between us: but I shall certainly observe that degree of good-breeding with you, which is, in the first place, decent, and which, I am sure is absolutely necessary to make us like one another's company long.

I will say no more, now, upon this important subject of good-breeding; upon which I have already dwelt too long, it may be, for one letter; and upon which I shall frequently refresh your memory hereafter: but I will conclude with these axioms.

That the deepest learning, without good-breeding, is unwelcome, and tiresome pedantry, and of use no where but in a man's own closet: and consequently of little or no use at all.

That a man, who is not perfectly well-bred, is unfit for good company, and unwelcome in it; will consequently dislike it soon, afterwards renounce it; and be reduced to solitude, or, what is worse, low and bad company.

That a man, who is not well-bred, is full as unfit for business as for company.

Make then, my dear child, I conjure you, Good-breeding the great object of your thoughts and actions, at least half the day. Observe carefully the behaviour and manners of those who are distinguished by their good-breeding; imitate, nay, endeavour to excel, that you may at least reach them; and be convinced that good-breeding is, to all worldly qualifications, what charity is to all Christian virtues. Observe how it adorns merit, and how often it covers the want of it. May you wear it to adorn, and not to cover you! Adieu.

LETTER CLXIX.

London, September the 14th, O. S. 1749.

DEAR BOY,

THERE is a natural Good-breeding, which occurs to every man of common ſenſe, and is practiſed by every man of common good-nature. This good-breeding is general, independent of modes; and conſiſts in endeavours to pleaſe and oblige our fellow-creatures by all good offices, ſhort of moral duties. This will be practiſed by a good natured American ſavage, as eſſentially as by the beſt-bred European. But then, I do not take it to extend to the ſacrifice of our own conveniencies, for the ſake of other people's. Utility introduced this ſort of good breeding, as it introduced commerce; and eſtabliſhed a truck of the little *agrémens* and pleaſures of life. I ſacrifice ſuch a conveniency to you, you ſacrifice another to me; this commerce circulates, and every individual finds his account in it upon the whole. The third ſort of good-breeding is local, and is variouſly modified, in not only different countries, but in different towns of the ſame country. But it muſt be founded upon the two former ſorts: they are the matter; to which, in this caſe, Faſhion and Cuſtom only give the different ſhapes and impreſſions. Whoever has the two firſt ſorts, will eaſily acquire this third ſort of good breeding, which depends ſingly upon attention and obſervation. It is properly, the poliſh, the luſtre, the laſt finiſhing ſtrokes, of good-breeding. It is to be found only in Capitals, and even there it varies: the good-breeding of Rome differing, in ſome things, from that of Paris; that of Paris, in others, from that of Madrid; and that of Madrid, in many things, from that of London. A man of ſenſe, therefore, carefully attends to the local manners

ners of the reſpective places where he is, and takes for his models thoſe perſons whom he obſerves to be at the head of the faſhion and good-breeding. He watches how they addreſs themſelves to their ſuperiors, how they accoſt their equals, and how they treat their inferiors; and lets none of thoſe little niceties eſcape him; which are to good-breeding, what the laſt delicate and maſterly touches are to a good picture; and which the vulgar have no notion of, but by which good judges diſtinguiſh the maſter. He attends even to their air, dreſs, and motions, and imitates them, liberally and not ſervilely; he copies, but does not mimic. Theſe perſonal Graces are of very great conſequence. They anticipate the ſentiments, before merit can engage the underſtanding; they captivate the heart, and gave riſe, I believe, to the extravagant notions of charms and philters. Their effects were ſo ſurprizing, that they were reckoned ſupernatural. The moſt graceful and beſt-bred men, and the handſomeſt and genteeleſt women, give the moſt philters; and, as I verily believe, without the leaſt aſſiſtance of the devil. Pray be not only well dreſſed, but ſhining in your dreſs; let it have *du brillant*: I do not mean by a clumſy load of gold and ſilver, but by the taſte and faſhion of it. The women like, and require it; they think it an attention due to them: but on the other hand, if your motions and carriage are not graceful, genteel, and natural, your fine clothes will only diſplay your awkwardneſs the more. But I am unwilling to ſuppoſe you ſtill awkward; for ſurely, by this time, you muſt have catched a good air in good company. When you went from hence, you were not naturally awkward; but your awkwardneſs was adventitious and Weſtmonaſterial. Leipſig, I apprehend, is not the ſeat of the Graces; and I preſume you acquired none there. But now, if you will be pleaſed to obſerve what people of

the

the firſt faſhion do with their legs and arms, heads and bodies, you will reduce yours to certain decent laws of motion. You danced pretty well here, and ought to dance very well before you come home; for what one is obliged to do ſometimes, one ought to be able to do well. Beſides, *la belle danſe donne du brillant à un jeune homme.* And you ſhould endeavour to ſhine. A calm ſerenity, negative merit and Graces, do not become your age. You ſhould be *alerte, adroit, vif*; be wanted, talked of, impatiently expected, and unwillingly parted with in company. I ſhould be glad to hear half a dozen women of faſhion ſay, *Ou eſt donc le petit Stanhope? Qui ne vient-il? Il faut avouer qu'il eſt aimable.* All this I do not mean ſingly with regard to women as the principal object; but with regard to men, and with a view of your making yourſelf conſiderable. For, with very ſmall variations, the ſame things that pleaſe women pleaſe men: and a man, whoſe manners are ſoftened and poliſhed by women of faſhion, and who is formed by them to an habitual attention and complaiſance, will pleaſe, engage, and connect men, much eaſier and more than he would otherwiſe. You muſt be ſenſible that you cannot riſe in the world, without forming connections, and engaging different characters to conſpire in your point. You muſt make them your dependents, without their knowing it, and dictate to them while you ſeem to be directed by them. Thoſe neceſſary connections can never be formed or preſerved, but by an uninterrupted ſeries of complaiſance, attentions, politeneſs, and ſome conſtraint. You muſt engage their hearts, if you would have their ſupport; you muſt watch the *mollia tempora*, and captivate them by the *agrémens*, and charms of converſation. People will not be called out to your ſervice, only when you want them; and, if you expect

expect to receive strength from them, they must receive either pleasure or advantage from you.

I received in this instant a letter from Mr. Harte, of the 2d, N. S. which I will answer soon; in the mean time, I return him my thanks for it, through you. The constant good accounts which he gives me of you, will make me suspect him of partiality, and think him *le medecin tant mieux*. Consider, therefore, what weight any future deposition of his, against you, must necessarily have with me. As, in that case, he will be a very unwilling, he must consequently be a very important witness. Adieu.

LETTER CLXX.

DEAR BOY,

MY last was upon the subject of Good-breeding; but, I think, it rather set before you the unfitness and disadvantages of Ill-breeding, than the utility and necessity of Good: it was rather negative than positive. This, therefore, shall go further, and explain to you the necessity, which you, of all people living, lie under, not only of being positively and actively well-bred, but of shining and distinguishing yourself, by your good-breeding. Consider your own situation in every particular, and judge whether it is not essentially your interest, by your own good-breeding to others, to secure theirs to you: and that, let me assure you, is the only way of doing it; for people will repay, and with interest too, inattention with inattention, neglect with neglect, and ill manners with worse; which may engage you in very disagreeable affairs. In the next place, your profession requires, more than any other, the nicest and most distinguished good-breeding. You will negotiate with very little success, if you do not, previously, by your manners, conciliate and engage the affections of those with whom you

you are to negotiate. Can you ever get into the confidence and the ſecrets of the courts, where you may happen to reſide, if you have not thoſe pleaſing, inſinuating manners, which alone can procure them? Upon my word, I do not ſay too much, when I ſay, that ſuperior good-breeding, inſinuating manners, and genteel addreſs, are half your buſineſs. Your Knowledge will have but very little influence upon the mind, if your Manners prejudice the heart againſt you; but, on the other hand, how eaſily will you *dupe* the underſtanding, where you have firſt engaged the heart? and hearts are, by no means, to be gained by that mere common civility which every body practiſes. Bowing again to thoſe who bow to you, anſwering drily thoſe who ſpeak to you, and ſaying nothing offenſive to any body, is ſuch negative good-breeding, that it is only not being a brute; as it would be but a very poor commendation of any man's cleanlineſs, to ſay that he did not ſtink. It is an active, cheatful, officious, ſeducing good-breeding, that muſt gain you the good-will and firſt ſentiments of the men, and the affections of the women. You muſt carefully watch and attend to their paſſions, their taſtes, their little humours and weakneſſes, and *aller au devant.* You muſt do it, at the ſame time, with alacrity and *empreſſement,* and not as if you graciouſly condeſcended to humour their weakneſſes.

For inſtance; ſuppoſe you invited any body to dine or ſup with you, you ought to recollect if you had obſerved that they had any favourite diſh, and take care to provide it for them: and, when it came, you ſhould ſay, *You ſeemed to me, at ſuch and ſuch a place, to give this diſh a preference, and therefore I ordered it: This is the wine that I obſerved you liked, and therefore I procured ſome.* The more trifling theſe things are, the more they prove your attention for the perſon, and are conſequently the more engaging.

engaging. Consult your own breast, and recollect how these little attentions, when shown you by others, flatter that degree of self-love and vanity, which no man living is free from. Reflect how they incline and attract you to that person, and how you are propitiated afterwards to all which that person says or does. The same causes will have the same effects in your favour. Women, in a great degree, establish or destroy every man's reputation of good-breeding; you must, therefore, in a manner, overwhelm them with these attentions: they are used to them; they expect them; and to do them justice, they commonly requite them. You must be sedulous, and rather over officious than under, in procuring them their coaches, their chairs, their conveniencies in public places; not see what you should not see; and rather assist, where you cannot help seeing. Opportunities of showing these attentions present themselves perpetually; but, if they do not, make them. As Ovid advises his Lover, when he sits in the *Circus*, near his mistress, to wipe the dust off her neck, even if there be none. *Si nullus, tamen excute nullum.* Your conversation with women should always be respectful; but, at the same time, *enjoué*, and always addressed to their vanity. Every thing you say or do, should convince them of the regard you have (whether you have it or not) for their beauty, their wit or their merit. Men have possibly as much vanity as women, though of another kind; and both art and good-breeding require, that, instead of mortifying, you should please and flatter it, by words and looks of approbation. Suppose (which is by no means improbable) that at your return to England, I should place you near the person of some one of the Royal Family; in that situation, good breeding, engaging address, adorned with all the graces that dwell at Courts, would very probably make you a favourite, and,

and, from a favourite, a miniſter: but all the knowledge and learning in the world, without them, never would. The penetration of Princes ſeldom goes deeper than the ſurface. It is the exterior that always engages their hearts; and I would never adviſe you to give yourſelf much trouble about their underſtandings. Princes in general (I mean thoſe *Porphyrogenets* who are born and bred in purple) are about the pitch of women; bred up like them, and are to be addreſſed and gained in the ſame manner. They always ſee, they ſeldom weigh. Your luſtre, not your ſolidity, muſt take them; your inſide will ſupport and ſecure, what your outſide has acquired. With weak people, and they undoubtedly are three parts in four of mankind, good-breeding, addreſs, and manners, are every thing; they can go no deeper: but let me aſſure you, that they are a great deal, even with people of the beſt underſtandings. Where the eyes are not pleaſed, and the heart is not flattered, the mind will be apt to ſtand out. Be this right or wrong, I confeſs, I am ſo made myſelf. Awkwardneſs and ill-breeding ſhock me, to that degree, that where I meet with them, I cannot find in my heart to inquire into the intrinſic merit of that perſon; I haſtily decide in myſelf, that he can have none; and am not ſure, that I ſhould not even be ſorry to know that he had any. I often paint you in my imagination, in your preſent *lontananza*; and, while I view you in the light of ancient and modern learning, uſeful and ornamental knowledge, I am charmed with the proſpect; but when I view you in another light, and repreſent you awkward, ungraceful, ill-bred, with vulgar air and manners, ſhambling towards me with inattention and *diſtractions*, I ſhall not pretend to deſcribe to you what I feel; but will do as a ſkilful painter did formerly, draw a veil before the countenance of the Father.

I dare

I dare ſay you know already enough of Architecture, that the Tuſcan is the ſtrongeſt and moſt ſolid of all the Orders; but, at the ſame time, it is the coarſeſt and clumſieſt of them. Its ſolidity does extremely well for the foundation and baſe floor of a great edifice; but, if the whole building be Tuſcan, it will attract no eyes, it will ſtop no paſſengers, it will invite no interior examination; people will take it for granted, that the finiſhing and furniſhing cannot be worth ſeeing, where the front is ſo unadorned and clumſy. But if, upon the ſolid Tuſcan foundation, the Doric, the Ionic, and Corinthian Orders, riſe gradually with all their beauty, proportions, and ornaments, the fabric ſeizes the moſt incurious eye, and ſtops the moſt careleſs paſſenger; who ſolicits admiſſion as a favour, nay, often purchaſes it. Juſt ſo will it fare with your little fabric, which, at preſent, I fear, has more of the Tuſcan than of the Corinthian Order. You muſt abſolutely change the whole front, or nobody will knock at the door. The ſeveral parts which muſt compoſe this new front, are elegant, eaſy, natural, ſuperior good-breeding; an engaging addreſs; genteel motions; an inſinuating ſoftneſs in your looks, words, and actions; a ſpruce, lively air, faſhionable dreſs; and all the glitter that a young fellow ſhould have.

I am ſure you would do a great deal for my ſake; and therefore conſider, at your return here, what a diſappointment and concern it would be to me, if I could not ſafely depute you to do the honours of my houſe and table; and if I ſhould be aſhamed to preſent you to thoſe who frequent both. Should you be awkward, inattentive, and *diſtrait*, and happen to meet Mr. L ** at my table, the conſequences of that meeting muſt be fatal; you would run your heads againſt each other, cut each other's fingers, inſtead

inſtead of your meat, or die by the precipitate infuſion of ſcalding ſoup.

This is really ſo copious a ſubject, that there is no end of being either ſerious or ludicrous upon it. It is impoſſible, too, to enumerate or ſtate to you the various caſes in good-breeding; they are infinite; there is no ſituation or relation in the world, ſo remote or ſo intimate, that does not require a degree of it. Your own good-ſenſe muſt point it out to you; your own good-nature muſt incline, and your intereſt prompt you to practiſe it: and obſervation and experience muſt give you the manner, the air, and the graces, which compleat the whole.

This letter will hardly overtake you, till you are at, or near Rome. I expect a great deal, in every way, from your ſix months ſtay there. My morning hopes are juſtly placed in Mr. Harte, and the maſters he will give you; my evening ones, in the Roman Ladies: pray be attentive to both. But I muſt hint to you, that the Roman Ladies are not *les femmes ſçavantes, et ne vous embraſſeront point pour l'amour du Grec.* They muſt have *il garbato, il leggiadro, il diſinvolto, il luſinghiero, quel non sò che, che piace, che alletta, che incanta.*

I have often aſſerted, that the profoundeſt learning, and the politeſt manners, were by no means incompatible, though ſo ſeldom found united in the ſame perſon; and I have engaged myſelf to exhibit you, as a proof of the truth of this aſſertion. Should you, inſtead of that, happen to diſprove me, the concern indeed will be mine, but the loſs will be yours. Lord Bolingbroke is a ſtrong inſtance on my ſide of the queſtion; he joins, to the deepeſt erudition, the moſt elegant politeneſs and good-breeding that ever any Courtier and Man of the World was adorned with. And Pope very juſtly called him All-accompliſhed St. John, with regard

to

to his knowledge and his manners. He had, it is true, his faults; which proceeded from unbounded ambition, and impetuous passions; but they have now subsided by age and experience: and I can wish you nothing better than to be, what he is now, without being what he has been formerly. His address pre-engages, his eloquence persuades, and his knowledge informs, all who approach him. Upon the whole, I do desire and insist, that from after dinner till you go to bed, you make good-breeding, address, and manners, your serious object and your only care. Without them, you will be nobody; with them you may be any thing. Adieu, my dear child! My compliments to Mr. Harte.

LETTER CLXXI.

London, November the 24th, O. S. 1749.

DEAR BOY,

EVERY rational Being (I take it for granted) proposes to himself some object more important than mere respiration and obscure animal existence. He desires to distinguish himself among his fellow-creatures; and, *alicui negotio intentus, præclari facinoris aut artis bonæ, famam quærit.* Cesar, when embarking, in a storm, said, that it was not necessary he should live; but that it was absolutely necessary he should get to the place to which he was going. And Pliny leaves mankind this only alternative; either of doing what deserves to be written, or of writing what deserves to be read. As for those who do neither, *eorum vitam mortemque juxta æstumo; quoniam de utraque siletur.* You have, I am convinced, one or both of these objects in view; but you must know, and use the necessary means, or your pursuit will be vain and frivolous. In either case, *sapere est principium et fons*; but it is by no means all. That knowledge must

muſt be adorned, it muſt have luſtre as well as weight, or it will be oftener taken for Lead than for Gold. Knowledge you have, and will have: I am eaſy upon that article. But my buſineſs, as your friend, is not to compliment you upon what you have, but to tell you with freedom what you want; and I muſt tell you, plainly, that I fear you want every thing but knowledge.

I have written to you ſo often, of late, upon Good-breeding, Addreſs, *les maniéres liantes*, the Graces, *&c.* that I ſhall confine this letter to another ſubject, pretty near a-kin to them, and which, I am ſure, you are full as deficient in; I mean, Style.

Style is the dreſs of thoughts; and let them be ever ſo juſt, if your ſtyle is homely, coarſe, and vulgar, they will appear to as much diſadvantage, and be as ill received, as your perſon, though ever ſo well proportioned, would, if dreſſed in rags, dirt, and tatters. It is not every underſtanding that can judge of matter; but every ear can and does judge, more or leſs, of ſtyle: and were I either to ſpeak or write to the public, I ſhould prefer moderate matter, adorned with all the beauties and elegancies of ſtyle, to the ſtrongeſt matter in the world, ill-worded, and ill-delivered. Your buſineſs is, Negotiation abroad, and Oratory in the Houſe of Commons at home. What figure can you make in either caſe, if your ſtyle be inelegant, I do not ſay bad? Imagine yourſelf writing an office-letter to a Secretary of State, which letter is to be read by the whole Cabinet Council, and very poſſibly, afterwards, laid before Parliament; any one barbariſm, ſoleciſm, or vulgariſm in it, would, in a very few days, circulate through the whole kingdom, to your diſgrace and ridicule. For inſtance; I will ſuppoſe you had written the following letter from the Hague, to the Secretary of State
at

at London; and leave you to ſuppoſe the conſequences of it.

My Lord,

I *had*, laſt night, the honour of your Lordſhip's letter, of the 24th; and will *ſet about doing* the orders contained *therein*; and *if ſo be* that I can get that affair done by the next poſt, I will not fail *for to* give your Lordſhip an account of it by *next poſt*. I have told the French Miniſter, *as how*, *that if* that affair be not ſoon concluded your Lordſhip would think it *all along of him*; and that he muſt have neglected *for to* have wrote to his Court about it. I muſt beg leave to put your Lordſhip in mind, *as how*, that I am now full three quarters in arrear; and if *ſo be* that I do not very ſoon receive at leaſt one half year, I ſhall *cut a very bad figure*; for *this here* place is very dear. I ſhall be *vaſtly beholden* to your Lordſhip for *that there* mark of your favour; and ſo I *reſt*, or *remain*, Your, &c.

You will tell me, poſſibly, that this is a *caricatura* of an illiberal and inelegant ſtyle; I will admit it: but aſſure you, at the ſame time, that a diſpatch with leſs than half theſe faults would blow you up for ever. It is by no means ſufficient to be free from faults, in ſpeaking and writing; but you muſt do both correctly and elegantly. In faults of this kind, it is not *ille optimus qui minimis arguetur*: but he is unpardonable who has any at all, becauſe it is his own fault. He need only attend to, obſerve and imitate the beſt authors.

It is a very true ſaying, that a man muſt be born a Poet, but that he may make himſelf an Orator; and the very firſt principle of an Orator is, to ſpeak, his own language, particularly, with the utmoſt purity and elegancy. A man will be forgiven, even great errors, in a foreign language; but in his own,

own, even the leaſt ſlips are juſtly laid hold of and ridiculed.

A perſon of the Houſe of Commons, ſpeaking two years ago upon naval affairs, aſſerted, that we had then the fineſt navy *upon the face of the yearth.* This happy mixture of blunder and vulgariſm, you may eaſily imagine, was matter of immediate ridicule; but, I can aſſure you, that it continues ſo ſtill, and will be remembered as long as he lives and ſpeaks. Another, ſpeaking in defence of a gentleman, upon whom a cenſure was moved, happily ſaid, that he thought that gentleman was more *liable* to be thanked and rewarded, than cenſured. You know, I preſume, that *liable* can never be uſed in a good ſenſe.

You have with you three or four of the beſt Engliſh Authors, Dryden, Atterbury, and Swift; read them with the utmoſt care, and with a particular view to their language; and they may poſſibly correct that *curious infelicity of diction,* which you acquired at Weſtminſter. Mr. Harte excepted, I will admit that you have met with very few Engliſh abroad, who could improve your ſtyle; and with many, I dare ſay, who ſpeak as ill as yourſelf, and it may be worſe; but, therefore, you muſt take the more pains, and conſult your authors, and Mr. Harte, the more. I need not tell you how attentive the Romans and Greeks, particularly the Athenians, were to this object. It is alſo a ſtudy among the Italians and the French, witneſs their reſpective Academies and Dictionaries, for improving and fixing their languages. To our ſhame be it ſpoken, it is leſs attended to here than in any polite country; but that is no reaſon why you ſhould not attend to it; on the contrary, it will diſtinguiſh you the more. Cicero ſays, very truly, that it is glorious to excel other men in that very article, in which men excel brutes; *ſpeech.*

Conſtant

Conſtant experience has ſhown me, that great purity and elegance of ſtyle, with a graceful elocution, cover a multitude of faults, in either a ſpeaker or a writer. For my own part, I confeſs (and I believe moſt people are of my mind) that if a ſpeaker ſhould ungracefully mutter or ſtammer out to me the ſenſe of an angel, deformed by barbariſms and ſoleciſms, or larded with vulgariſms, he ſhould never ſpeak to me a ſecond time, if I could help it. Gain the heart, or you gain nothing; the eyes and the ears are the only roads to the heart. Merit and knowledge will not gain hearts, though they will ſecure them when gained. Pray have that truth ever in your mind. Engage the eyes, by your addreſs, air, and motions; ſooth the ears, by the elegancy and harmony of your diction: the heart will certainly follow; and the whole man, or woman, will as certainly follow the heart. I muſt repeat it to you, over and over again, that, with all the knowledge which you may have at preſent, or hereafter acquire; and with all the merit that ever man had, if you have not a graceful addreſs, liberal and engaging manners, a prepoſſeſſing air, and a good degree of eloquence in ſpeaking and writing, you will be nobody: but will have the daily mortification of ſeeing people, with not one tenth part of your merit or knowledge, get the ſtart of you, and diſgrace you, both in company and in buſineſs.

You have read Quintilian; the beſt book in the world to form an Orator: pray read *Cicero, de Oratore*; the beſt book in the world to finiſh one. Tranſlate and retranſlate, from and to Latin, Greek, and Engliſh; make yourſelf a pure and elegant Engliſh ſtyle: it requires nothing but application. I do not find that God has made you a Poet; and I am very glad that he has not; therefore, for God's ſake, make yourſelf an Orator, which you may do. Though I ſtill call you boy, I

 conſider

consider you no longer as such; and when I reflect upon the prodigious quantity of manure that has been laid upon you, I expect that you should produce more at eighteen, than uncultivated soils do at eight-and-twenty.

Pray tell Mr. Harte, that I have received his letter of the 13th, N. S. Mr. Smith was much in the right, not to let you go, at this time of the year, by sea; in the summer you may navigate as much as you please: as for example; from Leghorn to Genoa, *&c.* Adieu.

LETTER CLXXII.

London, November the 26th, O. S. 1749.

DEAR BOY,

WHILE the Roman Republic flourished, while glory was pursued, and virtue practised, and while even little irregularities and indecencies, not cognizable by law, were, however, not thought below the public care; Censors were established, discretionally to supply, in particular cases, the inevitable defects of the law, which must, and can only, be general. This employment I assume to myself, with regard to your little republic, leaving the legislative power intirely to Mr. Harte; I hope, and believe, that he will seldom, or rather never, have occasion to exert his supreme authority; and I do by no means suspect you of any faults that may require that interposition. But, to tell you the plain truth, I am of opinion, that my Censorial power will not be useless to you, nor a *sine-cure* to me. The sooner you make it both, the better for us both. I can now exercise this employment only upon hear-say, or, at most, written evidence; and therefore shall exercise it with great lenity, and some diffidence: but when we meet, and that I can form my judgment upon ocular and auricular

auricular evidence, I ſhall no more let the leaſt impropriety, indecorum, or irregularity, paſs uncenſured, than my predeceſſor Cato did. I ſhall read you with the attention of a critic, not with the partiality of an author: different in this reſpect, indeed, from moſt critics, that I ſhall ſeek for faults, only to correct and not to expoſe them. I have often thought, and ſtill think, that there are few things which people in general know leſs than how to love and how to hate. They hurt thoſe they love, by a miſtaken indulgence, by a blindneſs, nay often a partiality to their faults. Where they hate, they hurt themſelves, by ill-timed paſſion and rage: fortunately for you, I never loved you in that miſtaken manner. From your infancy, I made you the object of my moſt ſerious attention, and not my play-thing. I conſulted your real good, not your humours or fancies; and I ſhall continue to do ſo while you want it, which will probably be the caſe during our joint lives: for, conſidering the difference of our ages, in the courſe of nature, you will hardly have acquired experience enough of your own, while I ſhall be in a condition of lending you any of mine. People in general will much better bear being told of their vices or crimes, than of their little failings and weakneſſes. They, in ſome degree, juſtify or excuſe (as they think) the former, by ſtrong paſſions, ſeduction, and artifices of others; but to be told of, or to confeſs, their little failings and weakneſſes, implies an inferiority of parts, too mortifying to that ſelf-love and vanity, which are inſeparable from our natures. I have been intimate enough with ſeveral people, to tell them, that they had ſaid or done a very criminal thing; but I never was intimate enough with any man, to tell him, very ſeriouſly, that he had ſaid or done a very fooliſh one. Nothing leſs than the relation between you and me, can poſſibly authorize that freedom;

 but,

but, fortunately for you, my Parental rights, joined to my Cenſorial powers, give it me in its fulleſt extent, and my concern for you will make me exert it. Rejoice, therefore, that there is one perſon in the world, who can, and will tell you, what will be very uſeful to you to know; and yet, what no other man living could or would tell you. Whatever I ſhall tell you, of this kind, you are very ſure, can have no other motive than your intereſt; I can neither be jealous nor envious of your reputation or your fortune, which I muſt be both deſirous and proud to eſtabliſh and promote: I cannot be your rival, either in love or in buſineſs; on the contrary, I want the rays of your riſing, to reflect new luſtre upon my ſetting light. In order to this, I ſhall analyſe you minutely, and cenſure you freely, that you may not (if poſſible) have one ſingle ſpot, when in your Meridian.

There is nothing that a young fellow, at his firſt appearance in the world, has more reaſon to dread, and, conſequently ſhould take more pains to avoid, than having any ridicule fixed upon him. It degrades him with the moſt reaſonable part of mankind, but it ruins him with the reſt; and I have known many a man undone, by acquiring a ridiculous nick-name: I would not, for all the riches in the world, that you ſhould acquire one when you return to England. Vices and crimes excite hatred and reproach; failings, weakneſſes, and awkwardneſſes, excite ridicule; they are laid hold of, by mimicks, who, though very contemptible wretches themſelves, often, by their buffoonery, fix ridicule upon their betters. The little defects in manners, elocution, addreſs, and air, (and even of figure, though very unjuſtly) are the objects of ridicule, and the cauſes of nicknames. You cannot imagine the grief it would give me, and the prejudice it would do you, if by way of diſtinguiſhing

ing you from others of your name, you ſhould happen to be called Muttering Stanhope, Abſent Stanhope, Ill-bred Stanhope, or Awkward, Left-legged Stanhope: therefore, take great care to put it out of the power of Ridicule itſelf to give you any of theſe ridiculous epithets; for, if you get one it will ſtick to you like the envenomed ſhirt. The very firſt day that I ſee you, I ſhall be able to tell, and certainly ſhall tell you, what degree of danger you are in; and I hope, that my admonitions, as Cenſor, may prevent the cenſures of the people. Admonitions are always uſeful; is this one or not? You are the beſt judge: it is your own picture which I ſend you, drawn, at my requeſt, by a Lady at Venice: pray let me know, how far, in your conſcience, you think it like; for there are ſome parts of it, which I wiſh may, and others, which I ſhould be ſorry were. I ſend you, literally, the copy of that part of her letter, to her friend here, which relates to you.

Tell Mr. Harte that I have this moment received his letter of the 22d, N. S. and that I approve extremely of the long ſtay you have made at Venice. I love long reſidences at Capitals: running poſt through different places is a moſt unprofitable way of travelling, and admits of no application. Adieu.

* "Selon vos ordres, j'ay ſoigneuſement éxa-
" miné le jeune Stanhope, et je crois l'avoir ap-
" profondi.

* "In compliance to your orders, I have examined
" young Stanhope carefully, and think I have pene-
" trated into his character. This is his portrait, which
" I take to be a faithful one. His face is pleaſing, his
" countenance ſenſible, and his look clever. His figure
" is at preſent rather too ſquare; but if he ſhoots up,
" which he has matter and years for, he will then be
" of a good ſize. He has, undoubtedly, a great fund
" of

" profondi. En voici le portrait que je crois très " fidéle. Il a le visage joli, l'air spirituel, et le re- " gard fin. Sa figure est à present trop quarrée, " mais s'il grandit, comme il en a encore et le tems " et l'étoffe, elle sera bónne. Il a certainment " beaucoup d'acquit, et on m'assure qu'il sçait à " fond les langues sçavantes. Pour le François, je " sçais qu'il le parle parfaitement bien ; et l'on dit " qu'il en est de même de l'Allemand. Les ques- " tions qu'il fait sont judicieuses, et marquent qu'il

" of acquired knowledge ; I am assured that he is mas- " ter of the learned languages. As for French, I know " he speaks it perfectly, and I am told German, as well. " The questions he asks, are judicious, and denote a " thirst after knowledge. I cannot say that he appears " equally desirous of pleasing, for he seems to neglect " attentions and the Graces. He does not come into a " room well, nor has he that easy, noble carriage, " which would be proper for him. It is true, he is as " yet young and inexperienced ; one may therefore rea- " sonably hope, that his exercises, which he has not " gone through, and good company, in which he is " still a novice, will polish, and give all that is wanting " to compleat him. What seems necessary for that " purpose, would be an attachment to some woman of " fashion, and who knows the world. Some Madame " de L'Ursay would be the proper person. In short, I " can assure you, that he has every thing which Lord " Chesterfield can wish him, excepting that carriage, " those Graces, and the style, used in the best compa- " ny ; which he will certainly acquire in time, and by " frequenting the polite world. If he should not, it " would be great pity, since he so well deserves to pos- " sess them. You know their importance. My Lord, " his father, knows it too, he being master of them all. " To conclude, if little Stanhope acquires the Graces, " I promise you he will make his way ; if not, he will " be stopt in a course, the goal of which he might at- " tain with honour."

" cherche à s'instruire. Je ne vous dirai pas qu'il " cherche autant à plaire; puisqu' il paroit négli- " ger les attentions et les Graces. Il se présente " mal, et n'a rien moins que l'air et la tournure " aisée et noble qu'il lui faudroit. Il est vrai qu'il " encore jeune et neuf, de sorte qu'on a lieu d'es- " pérer que ses exercise, qu'il n'a pas encore faits, " et la bonne compagnie ou il est encore novice, le " décrotteront, et lui donneront tout ce qui lui " manque à present. Un arrangement avec quel- " que femme de condition et qui a du monde, " quelque Madame de l'Ursay, est précisément ce " qu'il lui faut. Enfin, j'ose vous assurer qu'il a " tout ce que Monsieur de Chesterfield pourroit " lui souhaiter, á l'exception des Maniéres, des " Graces, et du ton de la bonne Compagnie, qu'il " prendra surement avec le tems, et l'usage du " grand monde. Ce seroit bien dommage au moins " qu'il ne les prit point, puisqu'il mérite tant de " les avoir. Et vous sçavez bien de quelle impor- " tance elles sont. Monsieur son Pere le sçait " aussi, les possédant lui mème comme il fait. Bref, " si le petit Stanhope acquiert les Graces, il ira " loin, je vous en réponds; si non, il s'arrètera " court dans une belle carrière, qu'il pourroit au- " trement fournir."

You see by this extract of what consequence other people think these things. Therefore, I hope you will no longer look upon them as trifles. It is the character of an able man to despise little things in great business; but then he knows what things are little, and what not. He does not suppose things little, because they are commonly called so; but by the consequences that may or may not attend them. If gaining people's affections, and interesting their hearts in your favour, be of consequence, as it undoubtedly is; he knows very well,

that

that a happy concurrence of all thoſe, commonly called little things, Manners, Air, Addreſs, Graces, &c. is of the utmoſt conſequence, and will never be at reſt till he has acquired them. The world is taken by the outſide of things, and we muſt take the world as it is; you nor I cannot ſet it right. I know, at this time, a man of great quality and ſtation, who has not the parts of a porter: but raiſed himſelf to the ſtation he is in, ſingly by having a graceful figure, polite manners, and an engaging addreſs: which by the way, he only acquired by habit; for he had not ſenſe enough to get them by reflection. Parts and habit ſhould conſpire to compleat you. You will have the habit of good company, and you have reflection in your power.

LETTER CLXXIII.

London, December the 5th, O. S. 1749.

DEAR BOY,

THOSE who ſuppoſe that men in general act rationally, becauſe they are called rational creatures, know very little of the world; and, if they act themſelves upon that ſuppoſition, will nine times in ten, find themſelves groſly miſtaken. That man is, *animal bipes, implume, riſibile,* I entirely agree; but for the *rationale,* I can only allow it him *in actu primo* (to talk Logic) and ſeldom *in actu ſecundo.* Thus, the ſpeculative, cloyſtered pedant, in his ſolitary cell, forms ſyſtems of things as they ſhould be, not as they are; and writes as deciſively and abſurdly upon war, politics, manners, and characters, as that pedant talked, who was ſo kind as to inſtruct Hannibal in the art of war. Such cloſet politicians never fail to aſſign the deepeſt motives for the moſt trifling actions; inſtead of often aſcribing the greateſt actions to the moſt trifling cauſes, in which they would be much ſeldomer miſtaken.

miſtaken. They read and write of Kings, Heroes, and Stateſmen, as never doing any thing but upon the deepeſt principles of ſound policy. But thoſe who ſee and obſerve Kings, Heroes, and Stateſmen, diſcover that they have head-achs, indigeſtions, humours, and paſſions, juſt like other people; every one of which, in their turns, determine their wills, in defiance of their reaſon. Had we only read in the Life of Alexander, that he burnt Perſepolis, it would doubtleſs have been accounted for from deep policy; we ſhould have been told that his new conqueſt could not have been ſecured without the deſtruction of that Capital, which would have been the conſtant ſeat of cabals, conſpiracies, and revolts. But, luckily, we are informed at the ſame time, that this hero, this demi-god, this ſon and heir of Jupiter Ammon, happened to get extremely drunk with his w—e; and, by way of frolic deſtroyed one of the fineſt cities in the world. Read men, therefore, yourſelf, not in books, but in nature. Adopt no ſyſtems, but ſtudy them yourſelf. Obſerve their weakneſſes, their paſſions, their humours, of all which, their underſtandings are, nine times in ten, the dupes. You will then know that they are to be gained, influenced or led, much oftner by little things than by great ones; and, conſequently, you will no longer think thoſe things little, which tend to ſuch great purpoſes.

Let us apply this now to the particular object of this letter; I mean, ſpeaking in, and influencing public aſſemblies. The nature of our conſtitution makes Eloquence more uſeful, and more neceſſary, in this country, than in any other in Europe. A certain degree of good-ſenſe and knowledge is requiſite for that, as well as for every thing elſe; but beyond that, the purity of diction, the elegancy of ſtyle, the harmony of periods, a pleaſing elocution, a graceful action, are the things which a public

ſpeaker ſhould attend to the moſt; becauſe his audience certainly does, and underſtands them the beſt: or rather indeed underſtands little elſe. The late Lord Chancellor Cowper's ſtrength as an Orator, lay by no means in his reaſoning, for he often hazarded very weak ones. But ſuch was the purity and elegancy of his ſtyle, ſuch the propriety and charms of his elocution, and ſuch the gracefulneſs of his action, that he never ſpoke without univerſal applauſe: the ears and the eyes gave him up the hearts and the underſtanding of the audience. On the contrary, the late Lord Townſhend always ſpoke materially, with argument and knowledge, but never pleaſed. Why? His diction was not only inelegant, but frequently ungrammatical, always vulgar; his cadences falſe, his voice unharmonious, and his action ungraceful. No body heard him with patience; and the young fellows uſed to joke upon him, and repeat his inaccuracies. The late Duke of Argyle, though the weakeſt reaſoner, was the moſt pleaſing ſpeaker I ever knew in my life. He charmed, he warmed, he forcibly raviſhed the audience; not by his matter certainly, but by his manner of delivering it. A moſt genteel figure, a graceful noble air, an harmonious voice, an elegancy of ſtyle, and a ſtrength of emphaſis, conſpired to make him the moſt affecting, perſuaſive, and applauded ſpeaker, I ever ſaw. I was captivated like others; but when I came home, and coolly conſidered what he had ſaid, ſtripped of all thoſe ornaments in which he had dreſſed it, I often found the matter flimzy, the arguments weak, and I was convinced of the power of thoſe adventitious concurring circumſtances, which ignorance of mankind only, calls trifling ones. Cicero in his Book *de Oratore*, in order to raiſe the dignity of that profeſſion, which he well knew himſelf to be at the head of, aſſerts; that

that a compleat Orator muſt be a compleat every thing, Lawyer, Philoſopher, Divine, *&c.* That would be extremely well, if it were poſſible: but man's life is not long enough; and I hold him to be the compleateſt Orator, who ſpeaks the beſt upon that ſubject which occurs; whoſe happy choice of words, whoſe lively imagination, whoſe elocution and action adorn and grace his matter; at the ſame time that they excite the attention, and engage the paſſions of his audience.

You will be of the Houſe of Commons as ſoon as you are of age; and you muſt firſt make a figure there, if you would make a figure, or a fortune, in your country. This you can never do without that correctneſs and elegancy in your own language, which you now ſeem to neglect, and which you have intirely to learn. Fortunately for you, it is to be learned. Care and obſervation will do it; but do not flatter yourſelf, that all the knowledge, ſenſe, and reaſoning in the world will ever make you a popular and applauded ſpeaker, without the ornaments and the graces of ſtyle, elocution, and action. Senſe and argument, though coarſely delivered, will have their weight in a private converſation, with two or three people of ſenſe; but in a public aſſembly they will have none, if naked and deſtitute of the advantages I have mentioned. Cardinal De Retz obſerves, very juſtly, that every numerous aſſembly is mob; influenced by their paſſions, humours, and affections, which nothing but eloquence ever did, or ever can engage. This is ſo important a conſideration for every body in this country, and more particularly for you, that I earneſtly recommend it to your moſt ſerious care and attention. Mind your diction, in whatever language you either write or ſpeak; contract a habit of correctneſs and elegance. Conſider your ſtyle, even in the freeſt converſation, and moſt familiar letters. After,

ter, at leaſt, if not before, you have ſaid a thing, reflect if you could not have ſaid it better. Where you doubt of the propriety or elegancy of a word or a phraſe, conſult ſome good dead, or living authority in that language. Uſe yourſelf to tranſlate, from various languages, into Engliſh: correct thoſe tranſlations till they ſatisfy your ear, as well as your underſtanding. And be convinced of this truth, that the beſt ſenſe and reaſon in the world will be as unwelcome in a public aſſembly, without theſe ornaments, as they will in public companies, without the aſſiſtance of manners and politeneſs. If you will pleaſe people, you muſt pleaſe them in their own way: and, as you cannot make them what they ſhould be, you muſt take them as they are. I repeat again, they are only to be taken by *agrémens*, and by what flatters their ſenſes and their hearts. Rabelais firſt wrote a moſt excellent book, which nobody liked; then, determined to conform to the public taſte, he wrote *Gargantua* and *Pantagruel*, which every body liked, extravagant as it was. Adieu.

LETTER CLXXIV.

London, December the 9th, O. S. 1749.

DEAR BOY,

IT is now above forty years ſince I have never ſpoken, nor written one ſingle word, without giving myſelf at leaſt one moment's time to conſider, whether it was a good one or a bad one, and whether I could not find out a better in its place. An unharmonious and rugged period, at this time, ſhocks my ears; and I, like all the reſt of the world, will willingly exchange, and give up ſome degree of rough ſenſe, for a good degree of pleaſing ſound. I will freely and truly own to you, without either vanity or falſe modeſty, that whatever

reputation

reputation I have acquired, as a ſpeaker, is more owing to my conſtant attention to my diction, than to my matter, which was neceſſarily juſt the ſame of other people's. When you come into Parliament, your reputation as a ſpeaker will depend much more upon your words, and your periods, than upon the ſubject. The ſame matter occurs equally to every body of common-ſenſe, upon the ſame queſtion; the dreſſing it well, is what excites the attention and admiration of the audience.

It is in Parliament that I have ſet my heart upon your making a figure; it is there that I want to have you juſtly proud of yourſelf and to make me juſtly proud of you. This means that you muſt be a good ſpeaker there; I uſe the word *muſt*, becauſe I know you may if you will. The vulgar, who are always miſtaken, look upon a Speaker and a Comet with the ſame aſtoniſhment and admiration, taking them both for preternatural phenomenas. This error diſcourages many young men from attempting that character; and good ſpeakers are willing to have their talent conſidered as ſomething very extraordinary, if not a peculiar gift of God to his elect. But let you and me analyſe and ſimplify this good ſpeaker; let us ſtrip him of thoſe adventitious plumes, with which his own pride, and the ignorance of others have decked him; and we ſhall find the true definition of him to be no more than this—A man of good common ſenſe, who reaſons juſtly, and expreſſes himſelf elegantly, upon that ſubject upon which he ſpeaks. There is, ſurely, no witchcraft in this. A man of ſenſe, without a ſuperior and aſtoniſhing degree of parts, will not talk nonſenſe upon any ſubject; nor will he, if he has the leaſt taſte or application, talk inelegantly. What then does all this mighty art and myſtery of ſpeaking in Parliament amount to? Why, no more than this. That the man who ſpeaks in the Houſe

of

of Commons, ſpeaks in that Houſe, and to four hundred people, that opinion, upon a given ſubject, which he would make no difficulty of ſpeaking in any houſe in England, round the fire, or at the table, to any fourteen people whatſoever; better judges, perhaps, and ſeverer critics of what he ſays, than any fourteen gentlemen of the Houſe of Commons.

I have ſpoken frequently in Parliament, and not always without ſome applauſe; and therefore, I can aſſure you from my experience, that there is very little in it. The elegancy of the ſtyle, and the turn of the periods, make the chief impreſſion upon the hearers. Give them but one or two round and harmonious periods in a ſpeech, which they will retain and repeat; and they will go home as well ſatisfied, as people do from an Opera, humming all the way one or two favourites tunes that have ſtruck their ears and were eaſily caught. Moſt people have ears, but few have judgment: tickle thoſe ears, and, depend upon it, you will catch their judgments, ſuch as they are.

Cicero, conſcious that he was at the top of his profeſſion, (for in his time Eloquence was a profeſſion) in order to ſet himſelf off, defines, in his Treatiſe *de Oratore*, an Orator to be ſuch a man as never was, nor ever will be; and by this fallacious argument, ſays, that he muſt know every art and ſcience whatſoever, or how ſhall he ſpeak upon them? But with ſubmiſſion to ſo great an authority, my definition of an Orator is extremely different from, and I believe much truer than his. I call that man an Orator, who reaſons juſtly, and expreſſes himſelf elegantly upon whatever ſubject he treats. Problems in Geometry, Equations in Algebra, Proceſſes in Chemiſtry, and Experiments in Anatomy, are never, that I have heard of, the objects of Eloquence; and therefore, I humbly conceive,

conceive, that a man may be a very fine ſpeaker, and yet know nothing of Geometry, Algebra, Chemiſtry, or Anatomy. The ſubjects of all Parliamentary debates are ſubjects of common ſenſe ſingly.

Thus I write, whatever occurs to me, that I think may contribute either to form or inform you. May my labour not be in vain! and it will not, if you will but have half the concern for yourſelf, that I have for you. Adieu.

LETTER CLXXV.

London, December the 12th, O. S. 1749.

DEAR BOY,

LORD Clarendon, in his hiſtory, ſays of Mr. John Hampden, *that he had a head to contrive, a tongue to perſuade, and a hand to execute, any miſchief.* I ſhall not now enter into the juſtneſs of this character of Mr. Hampden, to whoſe brave ſtand againſt the illegal demand of ſhip-money, we owe our preſent liberties; but I mention it to you as the character, which, with the alteration of one ſingle word, *Good*, inſtead of *Miſchief*, I would have you aſpire to, and uſe your utmoſt endeavours to deſerve. The head to contrive, God muſt to a certain degree have given you; but it is in your own power greatly to improve it, by ſtudy, obſervation, and reflection. As for the *tongue to perſuade*, it wholly depends upon yourſelf; and without it the beſt head will contrive to very little purpoſe. The hand to execute, depends likewiſe, in my opinion, in a great meaſure, upon yourſelf. Serious reflection will always give courage in a good cauſe; and the courage ariſing from reflection is of a much ſuperior nature to the animal and conſtitutional courage of a foot-ſoldier. The former is ſteady and unſhaken, where the *nodus* is *dignus vindice*; the latter is oftener

ner improperly than properly exerted, but always brutally.

The ſecond member of my text (to ſpeak eccleſiaſtically) ſhall be the ſubject of my following diſcourſe; *the tongue to perſuade.* As judicious Preachers recommend thoſe virtues, which they think that their ſeveral audiences want the moſt: ſuch as truth and continence, at Court; diſintereſtedneſs, in the City; and ſobriety, in the Country.

You muſt certainly, in the courſe of your little experience, have felt the different effects of elegant and inelegant ſpeaking. Do you not ſuffer, when people accoſt you in a ſtammering or heſitating manner; in an untuneful voice, with falſe accents and cadences; puzzling and blundering through ſolecíſms, barbariſms, and vulgariſms; miſ-placing even their bad words, and inverting all method? Does not this prejudice you againſt their matter, be it what it will; nay, even againſt their perſons? I am ſure it does me. On the other hand, Do you not feel yourſelf inclined, prepoſſeſſed, nay even engaged in favour of thoſe who addreſs you in the direct contrary manner? The effects of a correct and adorned ſtyle, of method and perſpicuity, are incredible, towards perſuaſion; they often ſupply the want of reaſon and argument; but when uſed in the ſupport of reaſon and argument, they are irreſiſtible. The French attend very much to the purity and elegancy of their ſtyle, even in common converſation; inſomuch, that it is a character, to ſay of a man, *qu'il narre bien.* Their converſations frequently turn upon the delicacies of their language, and an Academy is employed in fixing it. The *Cruſca*, in Italy, has the ſame object; and I have met with very few Italians, who did not ſpeak their own language correctly and elegantly. How much more neceſſary is it for an Engliſhman to do ſo, who is to ſpeak it in a public aſſembly, where the

the laws and liberties of his country are the ſubjects of his deliberation? The tongue that would perſuade, there, muſt not content itſelf with mere articulation. You know what pains Demoſthenes took to correct his naturally bad elocution; you know that he declaimed by the ſea-ſide in ſtorms, to prepare himſelf for the noiſe of the tumultuous aſſemblies he was to ſpeak to; and you can now judge of the correctneſs and elegancy of his ſtyle. He thought all theſe things of conſequence, and he thought right; pray do you think ſo too. It is of the utmoſt conſequence to you to be of that opinion. If you have the leaſt defect in your elocution, take the utmoſt care and pains to correct it. Do not neglect your ſtyle, whatever language you ſpeak in, or whoever you ſpeak to, were it your footman. Seek always for the beſt words and the happieſt expreſſions you can find. Do not content yourſelf with being barely underſtood; but adorn your thoughts, and dreſs them as you would your perſon; which however well proportioned it might be, it would be very improper and indecent to exhibit naked, or even worſe dreſſed than people of your ſort are.

I have ſent you, in a packet which your Leipſig acquaintance, Duval, ſends to his correſpondent at Rome, Lord Bolingbroke's book *, which he publiſhed about a year ago. I deſire that you will read it over and over again, with particular attention to the ſtyle, and to all thoſe beauties of Oratory with which it is adorned. Till I read that book, I confeſs I did not know all the extent and powers of the Engliſh language. Lord Bolingbroke has both a tongue and a pen to perſuade; his manner of ſpeaking in private converſation, is full as elegant as his

* Letters on the Spirit of Patriotiſm, and the Idea of a Patriot King.

writings;

writings; whatever ſubject he either ſpeaks or writes upon, he adorns with the moſt ſplendid elegance; not a ſtudied or laboured eloquence, but ſuch a flowing happineſs of diction, which (from care perhaps at firſt) is become ſo habitual to him, that even his moſt familiar converſations, if taken down in writing, would bear the Preſs, without the leaſt correction either as to method or ſtyle. If his conduct in the former part of his life, had been equal to all his natural and acquired talents, he would moſt juſtly have merited the epithet of All-accompliſhed. He is himſelf ſenſible of his paſt errors: thoſe violent paſſions, which ſeduced him in his youth, have now ſubſided by age; and take him as he is now, the character of all-accompliſhed is more his due, than any man's I ever knew in my life.

But he has been a moſt mortifying inſtance of the violence of human paſſions, and of the weakneſs of the moſt exalted human reaſon. His virtues and his vices, his reaſon and his paſſions, did not blend themſelves by a gradation of tints, but formed a ſhining and ſudden contraſt.

Here the darkeſt, there the moſt ſplendid colours, and both rendered more ſhining from their proximity. Impetuoſity, exceſs, and almoſt extravagancy, characteriſed not only his paſſions, but even his ſenſes. His youth was diſtinguiſhed by all the tumult and ſtorm of pleaſures, in which he moſt licentiouſly triumphed, diſdaining all decorum. His fine imagination has often been heated and exhauſted with his body, in celebrating and deifying the proſtitute of the night; and his convivial joys were puſhed to all the extravancy of frantic Bacchanals. Thoſe paſſions were interrupted but by a ſtronger, Ambition. The former impaired both his conſtitution and his character, but the latter deſtroyed both his fortune and his reputation.

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He has noble and generous ſentiments, rather than fixed reflected principles of good-nature and friendſhip; but they are more violent than laſting, and ſuddenly and often varied to their oppoſite extremes, with regard even to the ſame perſons. He receives the common attentions of civility as obligations, which he returns with intereſt; and reſents with paſſion the little inadvertencies of human nature, which he repays with intereſt too. Even a difference of opinion upon a Philoſophical ſubject, would provoke and prove him no practical Philoſopher, at leaſt.

Notwithſtanding the diſſipation of his youth, and the tumultuous agitation of his middle age, he has an infinite fund of various and almoſt univerſal knowledge, which, from the cleareſt and quickeſt conception, and happieſt memory that ever man was bleſſed with, he always carries about him. It is his pocket money, and he never has occaſion to draw upon a book for any ſum. He excels more particularly in Hiſtory, as his hiſtorical works plainly prove. The relative Political and Commercial intereſts of every country in Europe, particularly of his own, are better known to him, than perhaps to any man in it; but how ſteadily he has purſued the latter, in his public conduct, his enemies, of all parties and denomitations, tell with joy.

He engaged young, and diſtinguiſhed himſelf in buſineſs; and his penetration was almoſt intuition. I am old enough to have heard him ſpeak in Parliament. And I remember, that, though prejudiced aganſt him by party, I felt all the force and charms of his eloquence. Like Belial, in Milton, "he "made the worſe appear the better cauſe." All the internal and external advantages and talents of an Orator are undoubtedly his. Figure, voice, elocution, knowledge; and, above all, the pureſt and moſt florid diction, with the juſteſt metaphors,

and happieſt images, had raiſed him to the poſt of Secretary at War, at four-and-twenty years old; an age at which others are hardly thought fit for the ſmalleſt employments.

During his long exile in France, he applied himſelf to ſtudy with his characteriſtical ardour; and there he formed, and chiefly executed the plan of a great Philoſophical work. The common bounds of human knowledge are too narrow for his warm and aſpiring imagination. He muſt go, *extra flamantia mœnia Mundi*, and explore the unknown and unknowable regions of Metaphyſics; which open an unbounded field for the excurſions of an ardent imagination; where endleſs conjectures ſupply the defect of unattainable knowledge, and too often uſurp both its name and its influence.

He has had a very handſome perſon, with a moſt engaging addreſs in his air and manners: he has all the dignity and good-breeding which a man of quality ſhould or can have, and which ſo few, in this country, at leaſt, really have.

He profeſſes himſelf a Deiſt*; believing in a general Providence, but doubting of, though by no means rejecting (as is commonly ſuppoſed) the immortality of the ſoul, and a future ſtate.

Upon the whole, of this extraordinary man, what can we ſay, but alas, poor human nature!

In your deſtination, you will have frequent occaſions to ſpeak in public; to Princes and States, abroad; to the Houſe of Commons, at home: judge then, whether Eloquence is neceſſary for you or not: not only common Eloquence, which is rather free from faults, than adorned by beauties; but the higheſt, the moſt ſhining degree of eloquence. For God's ſake, have this object always in your view, and in your thoughts. Tune your tongue early to perſuaſion; and let no jarring, diſſonant accents ever fall from it. Contract an habit of

ſpeaking

ſpeaking well, upon every occaſion, and neglect yourſelf in no one. Eloquence and good-breeding, alone, with an exceeding ſmall degree of parts and knowledge, will carry a man a great way; with your parts and knowledge, then, how far will they not carry you? Adieu.

LETTER CLXXVI.

London, December the 16th, O. S. 1749.

DEAR BOY,

THIS letter will, I hope, find you ſafely arrived and well ſettled at Rome, after the uſual diſtreſſes and accidents of a winter journey; which are very proper to teach you patience. Your ſtay there, I look upon as a very important period of your life; and I do believe that you will fill it up well. I hope you will employ the mornings diligently with Mr. Harte, in acquiring weight; and the evenings in the beſt companies at Rome, in acquiring luſtre. A formal dull father, would recommend to you to plod out the evenings, too, at home over a book, by a dim taper; but I recommend to you the evenings for your pleaſures, which are as much a part of your education, and almoſt as neceſſary a one, as your morning ſtudies. Go to whatever aſſemblies or *ſpectacles* people of faſhion go to, and when you are there, do as they do. Endeavour to outſhine thoſe, who ſhine there the moſt; get the *Garbo*, the *Gentilezza*, the *Leggiadria* of the Italians; make love to the moſt impertinent beauty of condition that you meet with, and be gallant with all the reſt. Speak Italian, right or wrong, to every body; and if you do but laugh at yourſelf firſt, for your bad Italian, nobody elſe will laugh at you for it. That is the only way of ſpeaking it perfectly; which I expect you will do, becauſe I am ſure you may, before you

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leave Rome. View the moſt curious remains of antiquity, with a claſſical ſpirit; and they will clear up to you many paſſages of the claſſical authors; particularly the Trajan and Antonine Columns; where you find the warlike inſtruments, the dreſſes, and the triumphal ornaments of the Romans. Buy alſo the prints and explanations of all thoſe reſpectable remains of Roman grandeur, and compare them with the originals. Moſt young travellers are contented with a general view of thoſe things, ſay they are very fine, and then go about their buſineſs. I hope you will examine them in a very different way. *Approfondiſſez* every thing you ſee or hear; and learn, if you can, the *why* and the *wherefore*. Inquire into the meaning and the objects of the innumerable proceſſions, which you will ſee at Rome at this time. Aſſiſt at all the ceremonies, and know the reaſon, or at leaſt the pretences of them; and however abſurd they may be, ſee and ſpeak of them with great decency. Of all things I beg of you not to herd with your own countrymen, but to be always either with the Romans, or with the foreign Miniſters reſiding at Rome. You are ſent abroad to ſee the manners and characters, and learn the languages, of foreign countries; and not to converſe with Engliſh in Engliſh; which would defeat all thoſe ends. Among your graver company, I recommend (as I have done before) the Jeſuits to you; whoſe learning and addreſs will both pleaſe and improve you: inform yourſelf as much as you can, of the hiſtory, policy, and practice of that ſociety, from the time of its founder, Ignatius of Loyala, who was himſelf a mad-man. If you would know their morality, you will find it fully and admirably ſtated, in *Les Lettres d'un Provincial*, by the famous Monſieur Paſcal; and it is a book very well worth your reading. Few people ſee what they ſee, or hear what they hear; that is, they

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ſee and hear ſo inattentively and ſuperficially, that they are very little the better for what they do ſee and hear. This, I dare ſay, neither is, nor will be your caſe. You will underſtand, reflect upon, and conſequently retain what you ſee and hear. You have ſtill two years good, but no more, to form your character in the world deciſively; for, within two months after your arrival in England, it will be finally and irrevocably determined, one way or another, in the opinion of the public. Devote, therefore, theſe two years to the purſuit of perfection, which ought to be every body's object, though in ſome particulars unattainable: thoſe who ſtrive and labour the moſt, will come the neareſt to it. But, above all things, aim at it, in the two important arts of ſpeaking and pleaſing; without them all your other talents are maimed and crippled. They are the wings upon which you muſt ſoar above other people; without them you will only crawl with the dull maſs of mankind. Prepoſſeſſed by your Air, Addreſs, and Manners, perſuade by your tongue; and you will eaſily execute what your head has contrived. I deſire that you will ſend me very minute accounts from Rome; not of what you ſee, but of who you ſee; of your pleaſures and entertainments. Tell what companies you frequent moſt, and how you are received. *Mi dica anche ſe l'Italiana va bene, e ſe lo parla facilmente; ma in ognio caſo biſogna parlarlo ſempre per potere al fine parlarlo bene e pulito. Le donne l'inſegnano meglio aſſai dei maeſtri. Addio Caro Regazzo, ſi ricordi del Garbo, della Gentilezza, e della Leggiadria: coſe tante neceſſarie ad un Cavaliero.*

LETTER

LETTER CLXXVII.

London, December the 19th, O. S. 1749.

DEAR BOY,

THE knowledge of mankind is a very uſeful knowledge for every body; a moſt neceſſary one for you, who are deſtined to an active, public life. You will have to do with all ſorts of characters; you ſhould, therefore, know them thoroughly, in order to manage them ably. This knowledge is not to be gotten ſyſtematically; you muſt acquire it yourſelf, by your own obſervation and ſagacity: I will give you ſuch hints as I think may be uſeful land-marks in your intended progreſs.

I have often told you (and it is moſt true) that, with regard to mankind, we muſt not draw general concluſions from certain particular principles, though in the main true ones. We muſt not ſuppoſe, that, becauſe a man is a rational animal, he will, therefore, always act rationally; or, becauſe he has ſuch or ſuch a predominant paſſion, that he will act invariably and conſequentially in the purſuit of it. No: We are complicated machines: and though we have one main ſpring, that gives motion to the whole, we have an infinity of little wheels, which, in their turns, retard, precipitate, and ſometimes ſtop that motion. Let us exemplify. I will ſuppoſe Ambition to be (as it commonly is) the predominant paſſion of a Miniſter of State; and I will ſuppoſe that Miniſter to be an able one. Will he, therefore, invariably purſue the object of that predominant paſſion? May I be ſure that he will do ſo and ſo, becauſe he ought? Nothing leſs. Sickneſs or low ſpirits, may damp this predominant paſſion; humour and peeviſhneſs may triumph over it; inferior paſſions may, at times, ſurprize it, and prevail. Is this ambitious Stateſman amorous?

ous? Indiscreet and unguarded confidences, made in tender moments, to his wife or his mistress, may defeat all his schemes. Is he avaricious? Some great lucrative object, suddenly presenting itself, may unravel all the work of his ambition. Is he passionate? Contradiction and provocation (sometimes, it may be too, artfully intended) may extort rash and inconsiderate expressions, or actions, destructive of his main object. Is he vain, and open to flattery? An artful flattering favourite may mislead him; and even laziness may, at certain moments, make him neglect or omit the necessary steps, to that height which he wants to arrive at. Seek first, then, for the predominant passion of the character which you mean to engage and influence, and address yourself to it; but without defying or despising the inferior passions: get them in your interest too, for now and then they will have their turns. In many cases, you may not have it in your power to contribute to the gratification of the prevailing passion; then take the next best to your aid. There are many avenues to every man; and, when you cannot get at him through the great one, try the serpentine ones, and you will arrive at last.

There are two inconsistent passions, which, however, frequently accompany each other, like man and wife; and which, like man and wife, too, are commonly clogs upon each other. I mean Ambition and Avarice: the latter is often the true cause of the former; and then is the predominant passion. It seems to have been so in Cardinal Mazarin; who did any thing, submitted to any thing, forgave any thing, for the sake of plunder. He loved and courted Power like an usurer; because it carried Profit along with it. Whoever should have formed his opinion, or taken his measures, singly, from the ambitious part of Cardinal Mazarin's character, would have found himself often mistaken.

Some, who had found this out, made their fortunes by letting him cheat them at play. On the contrary, Cardinal Richelieu's prevailing paſſion ſeems to have been Ambition, and his immenſe riches, only the natural conſequences of that Ambition gratified; and yet, I make no doubt, but that Ambition had now and then its turn with the former, and Avarice with the latter. Richelieu (by the way) is ſo ſtrong a proof of the inconſiſtency of human nature, that I cannot help obſerving to you, that, while he abſolutely governed both his King and his Country, and was, in a great degree, the arbiter of the fate of all Europe, he was more jealous of the great reputation of Corneille, than of the power of Spain; and more flattered with being thought (what he was not) the beſt Poet, than with being thought (what he certainly was) the greateſt Stateſman in Europe; and affairs ſtood ſtill, while he was concerting the criticiſm upon the *Cid*. Could one think this poſſible, if one did not know it to be true? Though men are all of one compoſition, the ſeveral ingredients are ſo differently proportioned in each individual, that no two are exactly alike; and no one, at all times like himſelf. The ableſt man will, ſometimes, do weak things; the proudeſt man, mean things; the honeſteſt man, ill things; and the wickedeſt man, good ones. Study individuals, then; and if you take (as you ought to do) their outlines from their prevailing paſſion, ſuſpend your laſt finiſhing ſtrokes, till you have attended to, and diſcovered, the operations of their inferior paſſions, appetites, and humours. A man's general character may be that of the Honeſteſt Man in the world: do not diſpute it; you might be thought envious or ill-natured: but, at the ſame time, do not take this probity upon truſt, to ſuch a degree as to put your life, fortune, or reputation, in his power. This honeſt man may happen to be your

your rival in power, in intereſt, or in love; three paſſions that often put honeſty to moſt ſevere trials, in which it is too often caſt: but firſt analyſe this Honeſt Man yourſelf; and then, only, you will be able to judge, how far you may, or may not, with ſafety, truſt him.

Women are much more like each other than men; they have, in truth, but two paſſions, Vanity and Love: theſe are their univerſal characteriſtics. An Agrippina may ſacrifice them to Ambition, or a Meſſalina to Luſt; but thoſe inſtances are rare; and, in general, all they ſay, and all they do, tends to the gratification of their Vanity, or their Love. He who flatters them moſt, pleaſes them beſt; and they are moſt in love with him, who they think is the moſt in love with them. No adulation is too ſtrong for them; no aſſiduity too great; no ſimulation of paſſion too groſs: as, on the other hand, the leaſt word or action, that can poſſibly be conſtrued into a ſlight or contempt, is unpardonable, and never forgotten. Men are, in this reſpect, tender too, and will ſooner forgive an injury than an inſult. Some men are more captious than others; ſome are always wrong-headed: but every man living has ſuch a ſhare of Vanity, as to be hurt by marks of ſlight and contempt. Every man does not pretend to be a Poet, a Mathematician, or a Stateſman, and conſidered as ſuch; but every man pretends to common ſenſe, and to fill his place in the world with common decency; and, conſequently, does not eaſily forgive thoſe negligences, inattentions, and ſlights, which ſeem to call in queſtion, or utterly deny him both theſe pretenſions.

Suſpect, in general, thoſe who remarkably affect any one virtue; who raiſe it above all others, and who, in a manner, intimate that they poſſeſs it excluſively. I ſay ſuſpect them; for they are commonly

monly impoſtors: but do not be ſure that they are always ſo; for I have ſometimes known Saints really religious, Bluſterers really brave, Reformers of manners really honeſt, and Prudes really chaſte. Pry into the receſſes of their hearts yourſelf, as far as you are able, and never implicitly adopt a character upon common fame; which, though generally right as to the great outlines of characters, is always wrong in ſome particulars.

Be upon your guard againſt thoſe, who, upon very ſlight acquaintance, obtrude their unaſked and unmerited friendſhip and confidence upon you; for they probably cram you with them only for their own eating: but, at the ſame time, do not roughly reject them upon that general ſuppoſition. Examine further, and ſee whether thoſe unexpected offers flow from a warm heart and a ſilly head, or from a deſigning head and a cold heart; for Knavery and Folly have often the ſame ſymptoms. In the firſt caſe, there is no danger in accepting them, *valeant quantum valere poſſunt*. In the latter caſe, it may be uſeful to ſeem to accept them, and artfully to turn the battery upon him who raiſed it.

There is an incontinency of friendſhip among young fellows, who are aſſociated by their mutual pleaſures only; which has, very frequently, bad conſequences. A parcel of warm hearts, and unexperienced heads, heated by convivial mirth, and poſſibly a little too much wine, vow, and really mean at the time, eternal friendſhips to each other, and indiſcreetly pour out their whole ſouls in common, and without the leaſt reſerve. Theſe confidences are as indiſcreetly repeated, as they were made: or new pleaſures, and new places, ſoon diſſolve this ill-cemented connection; and then very ill uſes are made of theſe raſh confidences. Bear your part, however, in young companies; nay, excel, if you can, in all the ſocial and convivial

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joy and festivity that become youth. Trust them with your love-tales, if you please; but keep your serious views secret. Trust those only to some tried friend, more experienced than yourself, and who, being in a different walk of life from you, is not likely to become your rival; for I would not advise you to depend so much upon the heroic virtue of mankind, as to hope or believe, that your competitor will ever be your friend, as to the object of that competition.

These are reserves and cautions very necessary to have, but very imprudent to show; the *volto sciolto* should accompany them. Adieu.

LETTER CLXXVIII.

DEAR BOY,

GREAT talents, and great virtues (if you should have them) will procure you the respect and the admiration of mankind; but it is the lesser talents, the *leniores virtutes*, which must procure their love and affection. The former, unassisted and unadorned by the latter, will extort praise; but will, at the same time, excite both fear and envy; two sentiments absolutely incompatible with love and affection.

Cesar had all the great vices, and Cato all the great virtues, that men could have. But Cesar had the *leniores virtutes*, which Cato wanted; and which made him beloved, even by his enemies, and gained him the hearts of mankind, in spight of their reason; while Cato was not even beloved by his friends, notwithstanding the esteem and respect which they could not refuse to his virtues; and, I am apt to think, that if Cesar had wanted, and Cato possessed, those *leniores virtutes*, the former would not have attempted (at least with success) and the latter could have protected the liberties of Rome.

Mr. Addiſon, in his Cato, ſays of Ceſar (and I believe with truth)

Curſe on his virtues, they've undone his country!

By which he means, thoſe leſſer, but engaging virtues, of gentleneſs, affability, complaiſance, and good-humour. The knowledge of a Scholar, the courage of a Hero, and the virtue of a Stoic, will be admired; but if the knowledge be accompanied with arrogance, the courage with ferocity, and the virtue with inflexible ſeverity, the man will never be loved. The heroiſm of Charles XII. of Sweden (if his brutal courage deſerves that name) was univerſally admired, but the man no where beloved. Whereas Henry IV. of France, who had full as much courage, and was much longer engaged in wars, was generally beloved upon account of his leſſer and ſocial virtues. We are all ſo formed, that our underſtandings are generally the *dupes* of our hearts, that is, of our paſſions; and the ſureſt way to the former, is through the latter, which muſt be engaged by the *leniores virtutes* alone, and the manner of exerting them. The inſolent civility of a proud man, is (for example) if poſſible, more ſhocking than his rudeneſs could be; becauſe he ſhows you, by his manner, that he thinks it mere condeſcenſion in him; and that his goodneſs alone beſtows upon you, what you have no pretence to claim. He intimates his protection, inſtead of his friendſhip, by a gracious nod, inſtead of an uſual bow; and rather ſignifies his conſent that you may, than his invitation that you ſhould ſit, walk, eat, or drink with him.

The coſtive liberality of a purſe-proud man, inſults the diſtreſſes it ſometimes relieves; he takes care to make you feel your own misfortunes, and the difference between your ſituation and his: both which he inſinuates to be juſtly merited: yours, by your folly, his, by his wiſdom. The arrogant pedant

dant does not communicate, but promulgates his knowledge. He does not give it you, but he inflicts it upon you; and is (if poſſible) more deſirous to ſhow you your own ignorance than his own learning. Such manners as theſe, not only in the particular inſtances which I have mentioned, but likewiſe in all others, ſhock and revolt that little pride and vanity, which every man has in his heart; and obliterate in us the obligation for the favour conferred, by reminding us of the motive which produced, and the manner which accompanied it.

Theſe faults point out their oppoſite perfections, and your own good ſenſe will naturally ſuggeſt them to you.

But beſides theſe leſſer virtues, there are, what may be called the leſſer talents or accompliſhments, which are of great uſe to adorn and recommend all the greater; and the more ſo, as all people are judges of the one, and but few are of the other. Every body feels the impreſſion, which an engaging addreſs, an agreeable manner of ſpeaking, and an eaſy politeneſs, makes upon them; and they prepare the way for the favourable reception of their betters. Adieu.

LETTER CLXXIX.

London, December the 26th, O. S. 1749.

DEAR BOY,

THE New-year is the ſeaſon, in which cuſtom ſeems more particularly to authoriſe civil and harmleſs Lies, under the name of compliments. People reciprocally profeſs wiſhes, which they ſeldom feel. This is not the caſe between you and me, where truth leaves no room for compliments.

Dii tibi dent annos, de te nam cætera ſumes: was ſaid formerly to one, by a man who certainly did not think it. With the variation of one word only,

I will with great truth ſay it to you. I will make the firſt part conditional, by changing, in the ſecond, the *nam* into *ſi*. May you live, as long as you are fit to live, but no longer! or, may you rather die, before you ceaſe to be fit to live, than after! My true tenderneſs for you makes me think more of the manner, than of the length of your life, and forbids me to wiſh it prolonged, by a ſingle day, that ſhould bring guilt, reproach, and ſhame upon you. I have not malice enough in my nature, to wiſh that to my greateſt enemy. You are the principal object of all my cares, the only object of all my hopes: I have now reaſon to believe, that you will reward the former, and anſwer the latter; in that caſe, may you live long, for you muſt live happy; *de te nam cætera ſumes.* Conſcious virtue is the only ſolid foundation of all happineſs; for riches, power, rank, or whatever, in the common acceptation of the word, is ſuppoſed to conſtitute happineſs, will never quiet, much leſs cure, the inward pangs of guilt. To that main wiſh, I will add, thoſe of the good old nurſe of Horace, in his Epiſtle to Tibullus: *Sapere*, you have it in a good degree already. *Et fari ut poſſit quæ ſentiat.* Have you that? More, much more, is meant by it, than common ſpeech, or mere articulation. I fear that ſtill remains to be wiſhed for, and I earneſtly wiſh it you. *Gratia* and *Fama Valetudo* is the only one that is not in your own power, Heaven alone can grant it you, and may it do ſo abundantly! As for the *mundus victus*, *non deficiente crumenâ*, do you deſerve, and I will provide them.

It is with the greateſt pleaſure that I conſider the fair proſpect which you have before you. You have ſeen, read, and learned more, at your age, than moſt young fellows have done at two or three and wenty. Your deſtination is a ſhining one, and tleds to rank, fortune, and diſtinction. Your edu-

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cation has been calculated for it; and to do you juſtice, that education has not been thrown away upon you. You may have them; they are as much in your power, as powdering your hair is: and will you let the want of them obſcure (as it certainly will do) that ſhining proſpect which preſent itſelf to you? I am ſure you will not. They are the ſharp end, the point, of the nail you are driving, which muſt make way firſt, for the larger and more ſolid parts to enter. Suppoſing your moral character as pure, and your knowledge as I really believe them both to be; you want nothing for that perfection, which I have ſo conſtantly wiſhed you, and taken ſo much pains to give you, but Eloquence and Politeneſs. A man, who is not born with a poetical genius, can never be a Poet, or, at beſt, an extreme bad one: but every man, who can ſpeak at all, can ſpeak elegantly and correctly, if he pleaſes, by attending to the beſt Authors and Orators; and, indeed, I would adviſe thoſe, who do not ſpeak elegantly, not to ſpeak at all; for, I am ſure, they will get more by their ſilence than by their ſpeech. As for Politeneſs; whoever keeps good company, and is not polite, muſt have formed a reſolution, and taken ſome pains not to be ſo; otherwiſe he would naturally and inſenſibly take the air, the addreſs and the turn of thoſe he converſes with. You will, probably, in the courſe of this year, ſee as great a variety of good company, in the ſeveral Capitals you will be at, as in any one year of your life; and conſequently muſt (I ſhould hope) catch ſome of their manners, almoſt whether you will or not; but, as I dare ſay, that you will endeavour to do it, I am convinced you will ſucceed, and that I ſhall have the pleaſure of finding you, at your return here, one of the beſt-bred men in Europe.

I imagine, that when you receive my letters, and come to thoſe parts of them which relate to Elo-

quence and Politeneſs, you ſay, or at leaſt think, What, will he never have done upon thoſe two ſubjects? Has he not ſaid all he can ſay upon them? Why the ſame thing over and over again?—If you do think or ſay ſo, it muſt proceed from your not knowing the infinite importance of thoſe two accompliſhments; which I cannot recommend to you too often, nor inculcate too ſtrongly. But if, on the contrary, you are convinced of the utility, or rather the neceſſity, of thoſe two accompliſhments, and are determined to acquire them, my repeated admonitions are only neceſſary; and I grudge no trouble, which can poſſibly be of the leaſt uſe to you.

I flatter myſelf that your ſtay at Rome will go a great way towards anſwering all my views: I am ſure it will, if you employ your time, and your whole time, as you ſhould. Your firſt morning hours, I would have you devote to your graver ſtudies, with Mr. Harte; the middle part of the day, I would have employed in ſeeing things; and the evenings in ſeeing people. You are not, I hope, of a lazy, inactive turn, in either body or mind; and in that caſe, the day is full long enough for every thing; eſpecially at Rome, where it is not the faſhion, as it is here, and at Paris, to imbezzle at leaſt half of it at table. But if, by accident, two or three hours are ſometimes wanting for ſome uſeful purpoſe, borrow them from your ſleep. Six, or at moſt ſeven hours ſleep is, for a conſtancy, as much as you or any body can want: more is only lazineſs and dozing; and is, I am perſuaded, both unwholſome and ſtupefying. If, by chance, your buſineſs or your pleaſures, ſhould keep you up till four or five o'clock in the morning, I would adviſe you however to riſe at your uſual time, that you may not loſe the precious morning hours; and that the want of ſleep may force you to go to bed earlier

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the next night. This is what I was adviſed to do, when very young, by a very wiſe man; and what, I aſſure you, I always did, in the moſt diſſipated part of my life. I have very often gone to bed at ſix in the morning, and roſe, notwithſtanding, at eight; by which means I got many hours, in the morning, that my companions loſt; and the want of ſleep obliged me to keep good hours the next, or at leaſt the third night. To this method I owe the greateſt part of my reading; for, from twenty to forty, I ſhould certainly have read very little, if I had not been up while my acquaintances were in bed. Know the true value of time; ſnatch, ſeize, and enjoy every moment of it. No idleneſs, no lazineſs, no procraſtination: never put off till to-morrow what you can do to-day. That was the rule of the famous and unfortunate Penſionary De Witt; who, by ſtrictly following it, found time, not only to do the whole buſineſs of the Republic, but to paſs his evenings at aſſemblies and ſuppers, as if he had nothing elſe to do or think of.

Adieu, my dear friend (for ſuch I ſhall call you, and as ſuch I ſhall, for the future, live with you). For I diſclaim all titles which imply an authority, that, I am perſuaded, you will never give me occaſion to exerciſe.

Multos, et felices, moſt ſincerely, to Mr. Harte.

LETTER CLXXX.

London, January the 8th, O. S. 1750.

DEAR BOY,

I Have ſeldom or never written to you upon the ſubject of Religion and Morality: your own reaſon, I am perſuaded, has given you true notions of both; they ſpeak beſt for themſelves; but, if they wanted aſſiſtance, you have Mr. Harte at hand, both for precept and example: to your own reaſon, therefore,

therefore, and to Mr. Harte, ſhall I refer you, for the Reality of both; and confine myſelf in this letter, to the decency, the utility, and the neceſſity, of ſcrupulouſly preſerving the appearances of both. When I ſay the Appearances of religion, I do not mean that you ſhould talk or act like a Miſſionary, or an Enthuſiaſt, nor that you ſhould take up a controverſial cudgel, againſt whoever attacks the ſect you are of; this would be both uſeleſs, and unbecoming your age: but I mean that you ſhould by no means ſeem to approve, encourage, or applaud, thoſe libertine notions, which ſtrike at religions equally, and which are the poor thread-bare topics of half Wits and minute Philoſophers. Even thoſe who are ſilly enough to laugh at their jokes, are ſtill wiſe enough to diſtruſt and deteſt their characters: for, putting moral virtues at the higheſt, and religion at the loweſt, religion muſt ſtill be allowed to be a collateral ſecurity, at leaſt to virtue; and every prudent man will ſooner truſt to two ſecurities than to one. Whenever, therefore, you happen to be in company with thoſe pretended *Eſprits forts*, or with thoughtleſs libertines, who laugh at all religion, to ſhow their wit, or diſclaim it, to compleat their riot; let no word or look of yours intimate the leaſt approbation: on the contrary, let a ſilent gravity expreſs your diſlike: but enter not into the ſubject, and decline ſuch unprofitable and indecent controverſies. Depend upon this truth, That every man is the worſe looked upon and the leſs truſted, for being thought to have no religion; in ſpite of all the pompous and ſpecious epithets he may aſſume, of *Eſprit fôrt*, Free-thinker, or Moral Philoſopher; and a wiſe Atheiſt (if ſuch a thing there is) would, for his own intereſt, and character in this world, pretend to ſome religion.

Your moral character muſt be not only pure, but like Cæſar's wife unſuſpected. The leaſt ſpeck, or

or blemiſh, upon it, is fatal. Nothing degrades and vilifies more, for it excites and unites deteſtation and contempt. There are, however, wretches in the world profligate enough to explode all notions of moral good and evil; to maintain that they are merely local, and depend entirely upon the cuſtoms and faſhions of different countries: nay, there are ſtill, if poſſible, more unaccountable wretches; I mean, thoſe who affect to preach and propagate ſuch abſurd and infamous notions, without believing them themſelves. Theſe are the devil's hypocrites. Avoid, as much as poſſible, the company of ſuch people; who reflect a degree of diſcredit and infamy, upon all who converſe with them. But as you may, ſometimes, by accident, fall into ſuch company, take great care that no complaiſance, no good-humour, no warmth of feſtal mirth, ever make you ſeem even to acquieſce, much leſs to approve or applaud, ſuch infamous doctrines. On the other hand; do not debate, nor enter into ſerious argument, upon a ſubject ſo much below it: but content yourſelf with telling theſe *Apoſtles*, that you know they are not ſerious; that you have a much better opinion of them than they would have you have; and that, you are very ſure, they would not practiſe the doctrine they preach. But put your private mark upon them, and ſhun them for ever afterwards.

There is nothing ſo delicate as your Moral character, and nothing which it is your intereſt ſo much to preſerve pure. Should you be ſuſpected of Injuſtice, Malignity, Perfidy, Lying, &c. all the parts and knowledge in the world will never procure you eſteem, friendſhip, or reſpect. A ſtrange concurrence of circumſtances has ſometimes raiſed very bad men men to high ſtations; but they have been raiſed like criminals to a pillory, where their perſons and their crimes, by being more conſpicuous, are

are only the more known, the more detested, and the more pelted and insulted. If, in any case whatsoever, affectation and ostentation are pardonable, it is in the case of morality; though, even there, I would not advise you to a pharisaical pomp of virtue. But I will recommend to you a most scrupulous tenderness for your moral character, and the utmost care not to say or do the least thing, that may, ever so slightly, taint it. Show yourself, upon all occasions, the advocate, the friend, but not the bully, of Virtue. Colonel Chartres, whom you have certainly heard of, (who was, I believe, the most notorious blasted rascal in the world, and who had by all sorts of crimes amassed immense wealth) was so sensible of the disadvantage of a bad character, that I have heard him say, in his impudent profligate manner, that, though he would not give one farthing for Virtue, he would give ten thousand pounds for a character; because he should get an hundred thousand pounds by it: whereas he was so blasted that he had no longer an opportunity of cheating people. Is it possible then that an honest man can neglect, what a wise rogue would purchase so dear?

There is one of the vices above-mentioned, into which people of good education, and, in the main of good principles, sometimes fall, from mistaken notions of skill, dexterity, and self-defence; I mean Lying: though it is inseparably attended with more infamy and loss than any other. The prudence and necessity of often concealing the truth, insensibly seduces people to violate it. It is the only art of mean capacities, and the only refuge of mean spirits. Whereas concealing the truth, upon proper occasions, is as prudent and as innocent, as telling a lie, upon any occasion, is infamous and foolish. I will state you a case in your own department. Suppose you are employed at a foreign Court, and that

that the Minister of that court is absurd or impertinent enough to ask you what your instructions are; will you tell him a lie; which as soon as found out, and found out it certainly will be, must destroy your credit, blast your character, and render you useless there? No. Will you tell him the truth then, and betray your trust? As certainly, No. But you will answer, with firmness, That you are surprized at such a question; that you are persuaded he does not expect an answer to it; but that, at all events, he certainly will not have one. Such an answer will give him confidence in you; he will conceive an opinion of your veracity, of which opinion you may afterwards make very honest and fair advantages. But if, in negotiations, you are looked upon as a liar, and a trickster, no confidence will be placed in you, nothing will be communicated to you, and you will be in the situation of a man who has been burned in the cheek; and who, from that mark, cannot afterwards get an honest livelihood if he would, but must continue a thief.

Lord Bacon very justly, makes a distinction between Simulation and Dissimulation; and allows the latter rather than the former: but still observes, that they are the weaker sort of Politicians, who have recourse to either. A man who has strength of mind, and strength of parts, wants neither of them. *Certainly* (says he) *the ablest men that ever were, have all had an openness and frankness of dealing, and a name of certainty and veracity; but then, they were like horses well managed; for they could tell, passing well, when to stop, or turn: and at such times, when they thought the case indeed required some dissimulation, if then they used it, it came to pass, that the former opinion spread abroad, of their good faith and clearness of dealing, made them almost invisible.* There are people who indulge themselves in a sort of lying, which they reckon innocent, and which in

in one ſenſe is ſo; for it hurts no body but themſelves. This ſort of lying is the ſpurious offspring of vanity, begotten upon folly: theſe people deal in the marvellous; they have ſeen ſome things that never exiſted; they have ſeen other things which they never really ſaw, though they did exiſt, only becauſe they were thought worth ſeeing. Has any thing remarkable been ſaid or done in any place, or in any company? they immediately preſent and declare themſelves eye or ear witneſſes of it. They have done feats themſelves, unattempted, or at leaſt unperformed, by others. They are always the heroes of their own fables; and think that they gain conſideration, or at leaſt preſent attention, by it. Whereas, in truth, all that they get is ridicule and contempt, not without a good degree of diſtruſt: for one muſt naturally conclude, that he who will tell any lie from idle vanity, will not ſcruple telling a greater for intereſt. Had I really ſeen any thing ſo very extraordinary as to be almoſt incredible, I would keep it to myſelf, rather than, by telling it, give any body room to doubt for one minute of my veracity. It is moſt certain, that the reputation of chaſtity is not ſo neceſſary for a woman, as that of veracity is for a man: and with reaſon: for it is poſſible for a woman to be virtuous, though not ſtrictly chaſte: but it is not poſſible for a man to be virtuous without ſtrict veracity. The ſlips of the poor women are ſometimes mere bodily frailties; but a lie in a man is a vice of the mind, and of the heart. For God's ſake, be ſcrupulouſly jealous of the purity of your moral character; keep it immaculate, unblemiſhed, unſullied; and it will be unſuſpected. Defamation and calumny never attack, where there is no weak place; they magnify, but they do not create.

There is a very great difference between that purity of character, which I ſo earneſtly recommend to

to you; and the Stoical gravity and austerity of character, which I do by no means recommend to you. At your age, I would no more wish you to be a Cato, than a Clodius. Be, and be reckoned, a man of pleasure, as well as a man of business. Enjoy this happy and giddy time of your life; shine in the pleasures, and in the company of people of your own age. This is all to be done, and indeed only can be done, without the least taint to the purity of your moral character: for those mistaken young fellows, who think to shine by an impious or immoral licentiousness, shine only from their stinking, like corrupted flesh in the dark. Without this purity, you can have no dignity of character; and, without dignity of character, it is impossible to rise in the world. You must be respectable, if you will be respected. I have known people slattern away their character, without really polluting it; the consequence of which has been, that they become innocently contemptible; their merit has been dimmed, their pretensions unregarded, and all their views defeated. Character must be kept bright, as well as clean. Content yourself with mediocrity in nothing. In purity of character, and in politeness of manners, labour to excel all, if you wish to equal many. Adieu.

LETTER CLXXXI.

London, January the 12th, O. S. 1750.

MY DEAR FRIEND,

YESTERDAY I received a letter from Mr. Harte, of the 31st December, N. S. which I will answer soon; and for which I desire you to return him my thanks now. He tells me two things, that give me great satisfaction; one is, that there are very few English at Rome; the other is, that you frequent the best foreign companies. This

last

laſt is a very good ſymptom; for a man of ſenſe is never deſirous to frequent thoſe companies, where he is not deſirous to pleaſe, or where he finds that he diſpleaſes. It will not be expected in thoſe companies, that, at your age, you ſhould have the *Garbo*, the *Diſinvoltura*, and the *Leggiadria* of a man of five-and-twenty, who has been long uſed to keep the beſt companies; and therefore do not be diſcouraged, and think yourſelf either ſlighted or laughed at, becauſe you ſee others, older and more uſed to the world, eaſier, more familiar, and, conſequently, rather better received in thoſe companies than yourſelf. In time your turn will come; and if you do but ſhow an inclination, a deſire to pleaſe, though you ſhould be embarraſſed, or even err in the means, (which muſt neceſſarily happen to you at firſt) yet the will (to uſe a vulgar expreſſion) will be taken for the deed; and people, inſtead of laughing at you, will be glad to inſtruct you. Good-ſenſe can only give you the great outlines of good-breeding; but obſervation and uſage can alone give you the delicate touches, and the fine colouring. You will naturally endeavour to ſhow the utmoſt reſpect to people of certain ranks and characters, and, conſequently, you will ſhow it; but the proper, the delicate manner of ſhowing that reſpect, nothing but obſervation and time can give.

I remember, that when, with all the awkwardneſs and ruſt of Cambridge about me, I was introduced into good company, I was frightened out of my wits.. I was determined to be, what I thought, civil; I made fine low bows, and placed myſelf below every body; but when I was ſpoken to, or attempted to ſpeak myſelf, *obſtupui, ſteteruntque comæ, et vox faucibus hæſit.* If I ſaw people whiſper, I was ſure it was at me; and I thought myſelf the ſole object, of either the ridicule or the cenſure of the whole company: who, God knows, did not trouble

trouble their heads about me. In this way I suffered, for some time, like a criminal at the Bar; and should certainly have renounced all polite company for ever, if I had not been so convinced of the absolute necessity of forming my manners upon those of the best companies, that I determined to persevere, and suffer any thing, or every thing, rather than not compass that point. Insensibly it grew easier to me; and I began not to bow so ridiculously low, and to answer questions without great hesitation or stammering: if, now then, some charitable people, seeing my embarrassment, and being *desœuvré* themselves, came and spoke to me, I considered them as angels sent to comfort me; and that gave me a little courage. I got more soon afterwards, and was intrepid enough to go up to a fine woman, and tell her that I thought it a warm day; she answered me very civilly, that she thought so too; upon which the conversation ceased, on my part, for some time, till she, good-naturedly resuming it, spoke to me thus; "I see your embarrassment, and I am sure that the few words you said to me, cost you a great deal; but do not be discouraged for that reason, and avoid good company. We see that you desire to please, and that is the main point; you want only the manner, and you think that you want it still more than you do. You must go through your noviciate before you can profess good-breeding; and, if you will be my Novice, I will present you to my acquaintance as such."

You will easily imagine how much this speech pleased me, and how awkwardly I answered it; I hemm'd once or twice (for it gave me a bur in my throat) before I could tell her, that I was very much obliged to her; that it was true, that I had a great deal of reason to distrust my own behaviour, not being used to fine company; and that I should

be

be proud of being her Novice, and receiving her inſtructions. As ſoon as I had fumbled out this anſwer, ſhe called up three or four people to her, and ſaid, * *Sçavez vous* (for ſhe was a foreigner, and I was abroad) *que j'ai entrepris ce jeune homme, et qu'il le faut raſſurer? Pour moi, je crois en avoir fait la conquête, car il s'eſt émancipé dans le moment au point de me dire, en tremblant, qu'il faiſoit chaud. Il faut que vous m'aidiez à le dérouiller. Il lui faut néceſſairement une paſſion, et s'il ne m'en juge pas digne, nous lui en chercherons quelque autre. Au reſte, mon Novice, n'allez pas vous encanailler avec des filles d'Opéra, et des Comédiennes, qui vous épargneront les fraix et du Sentiment et de la Politeſſe, mais qui vous en couteront bien plus à tout autre égard. Je vous le dis encore; ſi vous vous encanaillez vous êtes perdu, mon ami. Ces Malheureuſes ruineront vôtre fortune, et vôtre ſanté, corromperont vos mœurs, et vous n'aurez jamais la ton de la bonne compagnie.* The company laughed at this lecture, and I was ſtunned with it. I did not know whether ſhe was ſerious or in jeſt. By turns I was pleaſed, aſhamed, encouraged, and

* "Do you know that I have undertaken this young
" man, and he muſt be encouraged? As for me, I think
" I have made a conqueſt of him; for he juſt now ven-
" tured to tell me, altho' trembling, that it is warm.
" You will aſſiſt me in poliſhing him. He muſt neceſ-
" ſarily have a paſſion for ſomebody; if he does not
" think me worthy of being the object, we will ſeek
" out ſome other. However, my Novice, do not diſ-
" grace yourſelf by frequenting Opera girls and Ac-
" treſſes; who will not require of you Sentiments and
" Politeneſs, but will be your ruin in every reſpect. I
" repeat it to you, my friend, if you ſhould get into
" low, mean company, you will be undone. Thoſe
" Creatures will deſtroy your fortune and your health,
" corrupt your morals, and you will never acquire the
" ſtyle of good company."

dejected.

dejected. But when I found, afterwards, that both she, and those to whom she had presented me, countenanced and protected me in company, I gradually got more assurance, and began not to be ashamed of endeavouring to be civil. I copied the best masters, at first servilely, afterwards more freely, and at last, I joined habit and invention.

All this will happen to you, if you persevere in the desire of pleasing, and shining as a Man of the World; that part of your character is the only one, about which I have at present the least doubt. I cannot entertain the least suspicion of your moral character; your learned character is out of question. Your polite character is now the only remaining object that gives me the least anxiety; and you are now in the right way of finishing it. Your constant collision with good company will, of course, smooth and polish you. I could wish that you would say, to the five or six men, or women with whom you are the most acquainted, That you are sensible, that, from youth and inexperience, you must make many mistakes in good-breeding; that you beg of them to correct you, without reserve, wherever they see you fail; and that you shall take such admonitions as the strongest proofs of their friendship. Such a confession and application will be very engaging to those to whom you make them. They will tell others who will be pleased with that disposition, and, in a friendly manner, tell you of any little slip or error. The Duke de Nivernois* would, I am sure, be charmed, if you dropped such a thing to him; adding, that you loved to address yourself always to the best masters. Observe also the different modes of good-breeding of several nations, and conform yourself to them respectively.

* At that time Embassador from the Court of France, at Rome.

Use

Use an easy civility with the French, more ceremony with the Italians, and still more with the Germans; but let it be without embarrassment, and with ease. Bring it, by use, to be habitual to you; for, if it seems unwilling and forced, it will never please. *Omnis Aristippum Color, et Res.* Acquire an easiness and versatility of manners, as well as of mind; and, like the Cameleon, take the hue of the company you are with.

There is a sort of veteran women of condition, who, having lived always in the *grande monde*, and having possibly had some gallantries, together with the experience of five-and-twenty or thirty years, form a young fellow better than all the rules that can be given him. These women, being past their bloom, are extremely flattered by the least attention from a young fellow; and they will point out to him those manners and *attentions* that pleased and engaged them, when they were in the pride of their youth and beauty. Wherever you go, make some of those women your friends; which a very little matter will do. Ask their advice, tell them your doubts or difficulties, as to your behaviour: but take great care not to drop one word of their experience; for experience implies age, and the suspicion of age, no woman, let her be ever so old, ever forgives.

I long for your picture, which Mr. Harte tells me is now drawing. I want to see your countenance, your air, and even your dress; the better they all three are, the better; I am not wise enough to despise any of them. Your dress, at least, is in your own power, and I hope that you mind it to a proper degree. Yours, Adieu.

LETTER

LETTER CLXXXII.

London, January the 18th, O. S. 1750.

MY DEAR FRIEND,

I Confider the folid part of your little edifice as fo near being finifhed and completed, that my only remaining care is about the embellifhments; and that muft now be your principal care too. Adorn yourfelf with all thofe graces and accomplifhments, which without folidity, are frivolous; but without which, folidity is, to a great degree, ufelefs. Take one man, with a very moderate degree of knowledge, but with a pleafing figure, a prepoffeffing addrefs, graceful in all that he fays and does, polite, *liant*, and, in fhort, adorned with all the leffer talents; and take another man, with found fenfe and profound knowledge, but without the above-mentioned advantages; the former will not only get the better of the latter, in every purfuit of every *kind*, but in truth there will be no fort of competition between them. But can every man acquire thefe advantages? I fay Yes, if he pleafe; fuppofing he is in a fituation and circumftances to frequent good company. Attention, obfervation, and imitation, will moft infallibly do it. When you fee a man whofe firft *abord* ftrikes you, prepoffeffes you in his favour, and makes you entertain a good opinion of him, you do not know why: analyfe that *abord*, and examine, within yourfelf, the feveral parts that compofed it; and you will generally find it to be the refult, the happy affemblage of modefty unembarraffed, refpect without timidity, a genteel, but unaffected attitude of body and limbs, an open, chearful, but unfmirking countenance, and a drefs by no means negligent, and yet not foppifh. Copy him, then, not fervilely, but as fome of the greateft mafters of painting have copied others; info-much,

much, that their copies have been equal to the originals, both as to beauty and freedom. When you ſee a man, who is univerſally allowed to ſhine as an agreeable well-bred man, and a fine gentleman, (as for example, the Duke de Nivernois) attend to him, watch him carefully; obſerve in what manner he addreſſes himſelf to his ſuperiors, how he lives with his equals, and how he treats his inferiors. Mind his turn of converſation, in the ſeveral ſituations of morning viſits, the table, and the evening amuſements. Imitate, without mimicking him; and be his duplicate, but not his ape. You will find that he takes care never to ſay or do any thing, that can be conſtrued into a ſlight or a negligence; or that can, in any degree, mortify people's vanity and ſelf-love: on the contrary, you will perceive that he makes people pleaſed with him, by making them firſt pleaſed with themſelves: he ſhows reſpect, regard, eſteem, and attention, where they are ſeverally proper; he ſows them with care, and he reaps them in plenty.

Theſe amiable accompliſhments are all to be acquired by uſe and imitation; for we are, in truth, more than half what we are, by imitation. The great point is, to chuſe good models, and to ſtudy them with care. People inſenſibly contract, not only the air, the manners, and the vices, of thoſe with whom they commonly converſe, but their virtues too, and even their way of thinking. This is ſo true, that I have known very plain underſtandings catch a certain degree of wit, by conſtantly converſing with thoſe who had a great deal. Perſiſt, therefore, in keeping the beſt company, and you will inſenſibly become like them; but if you add attention and obſervation, you will very ſoon be one of them. This inevitable contagion of company, ſhows you the neceſſity of keeping the beſt, and avoiding all other; for in every one,
ſomething

something will ſtick. You have hitherto, I confeſs, had very few opportunities of keeping polite company. Weſtminſter ſchool is, undoubtedly, the ſeat of illiberal manners and brutal behaviour. Leipſig, I ſuppoſe, is not the ſeat of refined and elegant manners. Venice, I believe, has done ſomething; Rome, I hope, will do a great deal more; and Paris will, I dare ſay, do all that you want: always ſuppoſing that you frequent the beſt companies, and in the intention of improving and forming yourſelf; for, without that intention, nothing will do.

I here ſubjoin a liſt of all thoſe neceſſary, ornamental accompliſhments (without which, no man living can either pleaſe, or riſe in the world) which hitherto I fear you want, and which only require your care and attention to poſſeſs.

An agreeable and diſtinct elocution; without which nobody will hear you with patience: this every body may acquire, who is not born with ſome imperfections in the organs of ſpeech. You are not; and therefore it is wholly in your power. You need take much leſs pains for it than Demoſthenes did.

A diſtinguiſhed politeneſs of manners and addreſs; which common ſenſe, obſervation, good company, and imitation will infallibly give you, if you will accept of it.

A genteel carriage and graceful motions, with the air of a man of faſhion. A good dancing-maſter, with ſome care on your part, and ſome imitation of thoſe who excel, will ſoon bring this about.

To be extremely clean in your perſon, and perfectly well dreſſed according to the faſhion, be that what it will. You negligence of dreſs, while you were a ſchool-boy, was pardonable, but would not be ſo now.

Upon the whole, take it for granted, that, without these accomplishments, all you know, and all you can do, will avail you little. Adieu.

LETTER CLXXVIII.

London, January the 25th, O. S. 1750.

MY DEAR FRIEND,

IT is so long since I have heard from you, that I suppose Rome engrosses every moment of your time; and if it engrosses it in the manner I could wish, I willingly give up my share of it. I would rather *prodesse quam conspici*. Put out your time, but to good interest; and I do not desire to borrow much of it. Your studies, the respectable remains of antiquity, and your evenings amusements, cannot, and indeed ought not, to leave you much time to write. You will probably never see Rome again; and therefore you ought to see it well now: by seeing it well, I do not mean only the buildings, statues, and paintings; though they undoubtedly deserve your attention: but I mean seeing into the constitution and government of it. But these things certainly occur to your own common sense.

How go your pleasures at Rome? Are you in fashion there; that is, do you live with the people who are? The only way of being so yourself, in time. Are you domestic enough in any considerable house to be called *le petit Stanhope?* Has any woman of fashion and good-breeding taken the trouble of abusing and laughing at you amicably to your face? Have you found good *décrotteuse?* For those are the steps by which you must rise to politeness. I do not presume to ask if you have any attachment, because I believe you will not make me your *Confident*; but this I will say eventually, that if you have one, *il faut bien païer d'attentions et de petits soins,* if

if you would have your ſacrifice propitiouſly received. Women are not ſo much taken by beauty as men are, but prefer thoſe men who ſhow them the moſt attention.

* Would you engage the lovely fair?
With gentle manners treat her;
With tender looks and graceful air,
In ſofteſt accents greet her.

Verſe were but vain, the Muſes fail,
Without the Graces aid;
The God of verſe could not prevail
To ſtop the flying maid.

*Attention by attentions gain,
And merit care by cares;
So ſhall the nymph reward your pain,
And Venus crown your prayers.

Probatum eſt.

A man's addreſs and manner, weigh much more with them than his beauty; and, without them, the *Abbati* and the *Monſignori* will get the better of you. This addreſs and manner ſhould be exceedingly reſpectful, but at the ſame time eaſy and unembarraſſed. Your chit-chat or *entregent* with them, neither can, nor ought to be very ſolid; but you ſhould take care to turn and dreſs up your trifles prettily, and make them every now and then convey indirectly ſome little piece of flattery. A fan, a ribband, or a head-dreſs, are great materials for gallant diſſertations, to one who has got *le ton léger et amiable de la bonne compagnie.* At all events, a man had better talk too much to women, than too

* Theſe three ſtanzas are the late Earl of Cheſterfield's.

 little;

little; they take ſilence for dullneſs, unleſs where they think that the paſſion they have inſpired, occaſions it; and in that caſe they adopt the notion, that

Silence in love betrays more woe,
 Than words, though e'er ſo witty;
The beggar that is dumb, we know,
 Deſerves a double pity.

A propos of this ſubject; What progreſs do you make in that language, in which Charles the Vth ſaid, that he would ſpeak to his miſtreſs? Have you got all the tender diminutives, in *etta*, *ina*, and *ettina*; which, I preſume, he alluded to? You already poſſeſs, and, I hope, take care not to forget, that language which he reſerved for his horſe. You are abſolutely maſter, too of that language, in which he ſaid he would converſe with men; French. But, in every language, pray attend carefully to the choice of your words and the turn of your expreſſion. Indeed, it is a point of very great conſequence. To be heard with ſucceſs you muſt be heard with pleaſure: words are the dreſs of thoughts; which ſhould no more be preſented in rags, tatters, and dirt, than your perſon ſhould. By the way; Do you mind your perſon and dreſs ſufficiently? Do you take great care of your teeth? Pray have them put in order by the beſt operator at Rome. Are you be-laced, be-powdered, and be-feathered, as other young fellows are, and ſhould be? At your age, *il faut du brillant, et même un peu de fracas, mais point de médiocre, il faut un air vif, aiſé et noble. Avec les hommes, un maintien reſpectueux et en même tems reſpectable; avec les femmes, un caquet léger, enjoué, et badin, mais toujours fort poli.*

To give you an opportunity of exerting your talents, I ſend you here incloſed, a letter of recommendation

mendation from Monſieur Villettes, to Madame de Simonetti at Milan; a woman of the firſt faſhion and conſideration there: and I ſhall, in my next, ſend you another, from the ſame perſon, to Madame Clerici, at the ſame place. As theſe two Ladies houſes are the reſort of all the people of faſhion at Milan, theſe two recommendations will introduce you to them all. Let me know, in due time, if you have received theſe two letters, that I may have them renewed, in caſe of accidents.

Adieu, my dear friend! Study hard; divert yourſelf heartily: diſtinguiſh carefully between the pleaſures of a man of faſhion, and the vices of a ſcoundrel: purſue the former, and abhor the latter, like a man of ſenſe.

LETTER CLXXXIV.

London, February the 5th, O. S. 1750.

MY DEAR FRIEND,

VERY few people are good œconomiſts of their Fortune, and ſtill fewer of their Time; and yet, of the two, the latter is the moſt precious. I heartily wiſh you to be a good œconomiſt of both; and you are now of an age to begin to think ſeriouſly of thoſe two important articles. Young people are apt to think that they have ſo much time before them, that they may ſquander what they pleaſe of it, and yet have enough left; as very great fortunes have frequently ſeduced people to a ruinous profuſion. Fatal miſtakes, always repented of, but always too late! Old Mr. Lowndes, the famous Secretary of the Treaſury, in the reigns of King William, Queen Anne, and King George the Firſt, uſed to ſay, *take care of the pence, and the pounds will take care of themſelves.* To this maxim, which he not only preached, but practiſed, his two grand-

ſons, at this time, owe the very conſiderable fortunes that he left them.

This holds equally true as to Time; and I moſt earneſtly recommend to you the care of thoſe minutes and quarters of hours, in the courſe of the day, which people think too ſhort to deſerve their attention; and yet, if ſummed up at the end of the year, would amount to a very conſiderable portion of time. For example: you are to be at ſuch a place at twelve, by appointment; you go out at eleven, to make two or three viſits firſt; thoſe perſons are not at home: inſtead of ſauntering away that intermediate time at a coffee-houſe, and poſſibly alone; return home, write a letter, beforehand, for the enſuing poſt, or take up a good book, I do not mean Deſcartes, Mallebranche, Locke, or Newton, by way of dipping; but ſome book of rational amuſement; and detached pieces, as Horace, Boileau, Waller, La Bruyere, *&c.* This will be ſo much time ſaved, and by no means ill employed. Many people loſe a great deal of time by reading: for they read frivolous idle books; ſuch as the abſurd Romances of the two laſt centuries; where characters, that never exiſted, are inſipidly diſplayed, and ſentiments, that were never felt, pompouſly deſcribed. The oriental ravings and extravagancies of the Arabian Nights, and Mogul Tales. Or, the flimſy *brochures* that now ſwarm in France, of Fairy Tales, *Réflexions ſur le Cœur et l'Eſprit*, *Mètaphyſique de l'Amour*, *Analyſe des beaux Sentimens*; and ſuch ſort of idle frivolous ſtuff, that nouriſhes and improves the mind juſt as much as whipped cream would the body. Stick to the beſt eſtabliſhed books in every language; the celebrated Poets, Hiſtorians, Orators, or Philoſophers. By theſe means (to uſe a city metaphor) you will make fifty *per cent.* of that time, of which others do not make above three or four, or probably nothing at all.

Many

Many people loſe a great deal of their time by lazineſs; they loll and yawn in a great chair, tell themſelves that they have not time to begin any thing then, and that it will do as well another time. This is a moſt unfortunate diſpoſition, and the greateſt obſtruction to both knowledge and buſineſs. At your age, you have no right nor claim o lazineſs; I have, if I pleaſe, being *emeritus*. You are but juſt liſted in the world, and muſt be active, diligent, indefatigable. If ever you propoſe commanding with dignity, you muſt ſerve up to it with diligence. Never put off till to-morrow what you can do to-day.

Diſpatch is the ſoul of buſineſs; and nothing contributes more to Diſpatch, than Method. Lay down a method for every thing, and ſtick to it inviolably, as far as unexpected incidents may allow. Fix one certain hour and day in the week for your accompts, and keep them together in their proper order; by which means they will require very little time, and you can never be much cheated. Whatever letters and papers you keep, docket and tie them up in their reſpective claſſes, ſo that you inſtantly have recourſe to any one. Lay down a method alſo for your reading, for which you allot a certain ſhare of your mornings; let it be in a conſiſtent and conſecutive courſe, and not in that deſultory and immethodical manner, in which many people read ſcraps of different authors, upon ſubjects. Keep a uſeful and ſhort common-place book of what you read, to help your memory only, and not for pedantic quotations. Never read Hiſtory without having maps, and a chronological book, or tables, lying by you, and conſtantly recurred to; without which, Hiſtory is only a confuſed heap of facts. One method more I recommend to you, by which I have found great benefit, even in the moſt diſſipated part of my life; that is, to

riſe early, and at the ſame hour every morning, how late ſoever you may have ſate up the night before. This ſecures you an hour or two, at leaſt, of reading or reflection, before the common interruptions of the morning begin; and it will ſave your conſtitution, by forcing you to go to bed early, at leaſt, one night in three.

You will ſay, it may be, as many young people would, that all this order and method is very troubleſome, only fit for dull people, and a diſagreeable reſtraint upon the noble ſpirit and fire of youth. I deny it; and aſſert, on the contrary, that it will procure you, both more time and more taſte for your pleaſures; and, ſo far from being troubleſome to you, you will not deſire to lay it aſide. Buſineſs whets the appetite, and gives a taſte to pleaſures, as exerciſe does to food: and buſineſs can never be done without method: it raiſes the ſpirits for pleaſures; and a *ſpectacle*, a ball, an aſſembly, will much more ſenſibly affect a man who has loſt, the preceding part of the day; nay, I will venture to ſay, that a fine lady will ſeem to have more charms, to a man of ſtudy or buſineſs, than to a saunterer. The liſtleſſneſs runs through his whole conduct, and he is as inſipid in his pleaſures, as inefficient in every thing elſe.

I hope you earn your pleaſures, and conſequently taſte them; for, by the way, I know a great many men, who call themſelves Men of Pleaſure, but who, in truth, have none. They adopt other people's, indiſcriminately, but without any taſte of their own. I have known them often affect exceſſes themſelves, becauſe they thought them genteel; though they ſate as awkwardly upon them as other people's clothes would have done. Have no pleaſures but your own, and then you will ſhine in them. What are yours? Give me a ſhort hiſtory of them. *Tenez vous votre coin a table, et dans les bonnes compagnies? y brillez vous du coté de la politeſſe,*

tesse, de l'enjoüement, du badinage? Etes vous galant? Filez vous le parfait amour? Est-il question de fléchir par vos soins et par vos attentions les rigueurs de quelque fiére Princesse? You may safely trust me; for, though I am a severe censor of Vice and Folly, I am a friend and advocate for Pleasures, and will contribute all in my power to yours.

There is a certain dignity to be kept up in pleasures, as well as in business. In love, a man may lose his heart with dignity; but if he loses his nose, he loses his character into the bargain. At table, a man may, with decency; have a distinguishing palate; but indiscriminate voraciousness degrades him to a glutton. A man may play with decency; but if he games he is disgraced. Vivacity and wit make a man shine in company; but trite jokes and loud laughter, reduce him to a buffoon. Every virtue, they say, has its kindred vice; every pleasure, I am sure, has its neighbouring disgrace. Mark carefully, therefore, the line that separates them, and rather stop a yard short, than step an inch beyond it.

I wish to God that you had as much pleasure in following my advice, as I have in giving it you; and you may the easier have it, as I give you none that is inconsistent with your pleasure. In all that I say to you, it is your interest alone that I consider: trust to my experience; you know you may to my affection. Adieu.

I have received no letter yet, from you or Mr. Harte.

LETTER CLXXXI.

London, February the 8th, O. S. 1750.

MY DEAR FRIEND,

YOU have, by this time, I hope and believe, made such a progress in the Italian language, that you can read it with ease; I mean, the easy books in it: and indeed, in that, as well as in every other

other language, the eaſieſt books are generally the beſt; for whatever author is obſcure and difficult, in his own language, certainly does not think clearly. This is, in my opinion, the caſe of a celebrated Italian author; to whom the Italians, from the admiration they have of him, have given the epithet of *il divino*; I mean, *Dante*.. Though I formerly knew Italian extremely well, I could never underſtand him; for which reaſon, I had done with him, fully convinced that he was not worth the pains neceſſary to underſtand him.

The good Italian authors are, in my mind, but few; I mean, authors of invention; for there are, undoubtedly, very good Hiſtorians, and excellent Tranſlators. The two Poets worth your reading, and, I was going to ſay, the only two, are Taſſo and Arioſto. Taſſo's *Gieruſalemme Liberata*, is altogether unqueſtionably a fine Poem, though it has ſome low, and many falſe thoughts in it: and Boileau very juſtly makes it the mark of a bad taſte, to compare *le Clinquant du Taſſe, a l'Or de Virgile.* The image, with which he adorns the introduction of his Epic Poem, is low and diſguſting; it is that of a froward, ſick, puking child, who is deceived into a doſe of neceſſary phyſic by *du bon don.* The verſes are theſe:

> *Coſi all' egro fanciul porgiamo aſperſi*
> *Di ſoavi licor gli orli del vaſo:*
> *Succhi amari ingannato intanto ei beve,*
> *E dall' inganno ſuo vita riceve.*

However, the Poem, with all its faults about it, may juſtly be called a fine one.

If fancy, imagination, invention, deſcription, *&c.* conſtitute a Poet, Arioſto, is, unqueſtionably, a great one. His Orlando, it is true, is a medley of lies and truths, ſacred and profane, wars, loves, enchantments,

enchantments, giants, mad heroes, and adventurous damſels: but then, he gives it you very fairly for what it is, and does not pretend to put it upon you for the true *Epopée*, or Epic Poem. He ſays,

Le Donne, i Cavalier, l'arme, gli amori
Le corteſie, l'audaci impreſe, io canto.

The connections of his ſtories are admirable, his reflections juſt, his ſneers and ironies incomparable, and his painting excellent. When Angelica, after having wandered over half the world alone with Orlando, pretends, notwithſtanding,

——*ch'el fior virginal coſì avea ſalvo,*
Come ſelo portò dal matern'alvo,

The Author adds, very gravely,

Forſe era ver, ma non però credibile
A chi del ſenſo ſuo foſſe Signore.

Aſtolpho's being carried to the moon, by St. John, in order to look for Orlando's loſt wits, at the end of the 34th book, and the many loſt things that he finds there, is a moſt happy extravagancy, and contains, at the ſame time, a great deal of ſenſe. I would adviſe you to read this Poem with attention. It is, alſo, the ſource of half the tales, novels, and plays, that have been written ſince.

The *Paſtor Fido* of Guarini is ſo celebrated, that you ſhould read it; but in reading it, you will judge of the propriety of the characters. A parcel of ſhepherds and ſhepherdeſſes, with the *true paſtoral ſimplicity*, talk metaphyſics, epigrams, *concetti*, and quibbles, by the hour, to each other.

The *Aminta del Taſſo*, is much more what it is intended to be, a Paſtoral; the ſhepherds, indeed,

have their *concetti*, and their antithefes; but are not quite fo fublime and abftracted as thofe in *Paftor Fido.* I think that you will like it much the beft of the two.

Petrarca is, in my mind, a fing-fong love-fick Poet; much admired, however, by the Italians: but an Italian, who fhould think no better of him than I do, would certainly fay, that he deferved his *Laura* better than his *Lauro*; and that wretched quibble would be reckoned an excellent piece of Italian wit.

The Italian Profe-writers, (of invention I mean) which I would recommend to your acquaintance, are *Machiavello*, and *Bocaccio*; the former for the eftablifhed reputation which he has acquired, of a confummate Politician, whatever my own private fentiments may be of either his politics or his morality: the latter, for his great invention, and for his natural and agreeable manner of telling his ftories.

Guicciardini, Bentivoglio, Davila, *&c.* are excellent Hiftorians, and deferve being read with attention. The nature of Hiftory checks, a little, the flights of Italian imaginations; which in works of invention are very high indeed. Tranflations curb them ftill more; and their tranflations of the Claffics are incomparable; particularly the firft ten, tranflated in the time of Leo the Xth, and infcribed to him under the title of the *Collana.* That original *Collana*, has been lengthened fince; and if I miftake not, confifts, now, of one hundred and ten volumes.

From what I have faid, you will eafily guefs, that I meaned to put you upon your guard; and not to let your fancy be dazzled and your tafte corrupted, by the *concetti*, the quaintneffes, and falfe thoughts, which are too much the characteriftics of the Italian and Spanifh authors. I think you are in no great

great danger, as your taſte has been formed upon the beſt ancient models; the Greek and Latin authors of the beſt ages, who indulge themſelves in none of the puerilities I have hinted at. I think I may ſay, with truth, that true wit, ſound taſte and good ſenſe, are now as it were engroſſed by France and England. Your old acquaintances the Germans, I fear, are a little below them; and your new acquaintances, the Italians, are a great deal too much above them. The former, I doubt, crawl a little; the latter, I am ſure, very often fly out of ſight.

I recommended to you, a good many years ago, and I believe you then read, *La manière de bien penſer dans les ouvrages d'eſprit, par le Pere Bouhours*; and I think it is very well worth your reading again, now that you can judge of it better. I do not know any book that contributes more to form a true taſte; and you find there, into the bargain, the moſt celebrated paſſages, both of the ancients and the moderns; which refreſh your memory with what you have read in them ſeparately. It is followed by a book much of the ſame ſize, by the ſame author, entitled, *Suite des Penſées ingénieuſes.*

To do juſtice to the beſt Engliſh and French authors; they have not given into that falſe taſte; they allow no thoughts to be good, that are not juſt, and founded upon truth. The Age of Lewis XIV. was very like the Auguſtan; Boileau, Moliere, la Fontaine, Racine, *&c.* eſtabliſhed the true, and expoſed the falſe taſte. The reign of King Charles II. (meritorious in no other reſpect) baniſhed falſe taſte out of England, and proſcribed Puns, Acroſtics, *&c.* Since that, falſe wit has renewed its attacks, and endeavoured to recover its loſt empire, both in England and France; but without ſucceſs: though, I muſt ſay, with more ſucceſs in France than in England; Addiſon, Pope,
and

and Swift, having vigorouſly defended the rights of good ſenſe; which is more than can be ſaid of their contemporary French authors; who have of late had a greater tendency to *le faux brillant, le rafinement, et l'entortillemént.* And Lord Roſcommon would be more in the right now, than he was then, in ſaying, that

The Engliſh bullion of one ſterling line,
Drawn to French wire, would through whole pages ſhine.

Loſe no time, my dear child, I conjure you, in forming your taſte, your manners, your mind, your every thing: you have but two years time to do it in; for, whatever you are, to a certain degree, a twenty, you will be, more or leſs, all the reſt o your life. May it be a long and happy one Adieu.

LETTER CLXXXVI.

London, February the 22d, O. S. 1750.

MY DEAR FRIEND,

IF the Italian of your letter was all your own, I I am very well ſatisfied with the progreſs which you have made in that language in ſo ſhort a time; according to that gradation, you will, in a very little time more, be maſter of it. Except at the French Embaſſador's, I believe you hear only Italian ſpoke; for the Italians ſpeak very little French, and that little, generally very ill. The French are even with them, and generally ſpeak Italian as ill; for I never knew a Frenchman in my life who could pronounce the Italian *ce ci*, or *ge gi.* Your deſire of pleaſing the Roman Ladies will of courſe give you, not only the deſire, but the means, of ſpeaking to them elegantly in their own

own language. The Princeſs Borgheſe, I am told, ſpeaks French both ill, and unwillingly; and therefore you ſhould make a merit to her of your application to her language. She is, by a kind of preſcription, (a longer than ſhe would probably wiſh) at the head of the *beau monde* at Rome; and can, conſequently, eſtabliſh or deſtroy a young fellow's faſhionable character. If ſhe declares him *amabile e leggiadro*, others will think him ſo, or, at leaſt, thoſe who do not, will not dare to ſay ſo. There are in every great town ſome ſuch women, whoſe rank, beauty, and fortune have conſpired to place them at the head of the faſhion. They have generally been gallant, but within decent bounds. Their gallantries have taught, both them and their admirers, good-breeding; without which they could keep up no dignity; but would be vilified by thoſe very gallantries which put them in vogue. It is with theſe women, as with Miniſters and Favourites at Court; they decide upon faſhion and characters, as theſe do of fortunes and preferments. Pay particular court, therefore, wherever you are, to theſe female ſovereigns of the *beau monde*: their recommendation is a paſſport through all the realms of politeneſs. But then, remember that they require minute, officious attentions. You ſhould, if poſſible, gueſs at, and anticipate, all their little fancies and inclinations; make yourſelf familiarly and domeſtically uſeful to them, by offering yourſelf for all their little commiſſions, and aſſiſting in doing the honours of their houſes, and entering with ſeeming zeal into all their little grievances, buſtles, and views; for they are always buſy. If you are once *ben ficcato* at the Palazzo Borgheſe, you will ſoon be in faſhion at Rome; and being in faſhion, will ſoon faſhion you; for that is what you muſt now think of very ſeriouſly.

I am

I am ſorry that there is no good dancing-maſter at Rome, to form your exterior air and carriage; which, I doubt, are not yet the genteeleſt in the world. But you may, and I hope you will, in the mean time, obſerve the air and carriage of thoſe who are reckoned to have the beſt, and to form your own upon them. Eaſe, gracefulneſs, and dignity, compoſe the air and addreſs of a Man of Faſhion; which is as unlike the affected attitudes and motions of a *petit maitre*, as it is to the awkward, negligent, clumſy, and ſlouching manner of a booby.

I am extremely pleaſed with the account, Mr. Harte has given me of the allotment of your time at Rome. Thoſe five hours every morning, which you employ in ſerious ſtudies with Mr. Harte, are laid out with great intereſt, and will make you rich all the reſt of your life. I do not look upon the ſubſequent morning hours, which you paſs with your *Cicerone*, to be ill diſpoſed of; there is a kind of connection between them: and your evening diverſions, in good company, are, in their way, as uſeful and neceſſary. This is the way for you to have both weight and luſtre in the world; and this is the object which I always had in view in your education.

Adieu, my friend! Go on and proſper.

Mr. Grevenkop has juſt received Mr. Harte's letter of the 19th, N. S.

LETTER CLXXXVII.

London, March the 8th, O. S. 1750.

YOUNG as you are, I hope you are in haſte to live; by living, I mean living with luſtre and honour to yourſelf, with utility to ſociety; doing what may deſerve to be written, or writing what may deſerve to be read: I ſhould wiſh both. Thoſe who conſider life in that light, will not idly

laviſh

lavish one moment. The present moments are the only ones we are sure of, and as such the most valuable; but yours are doubly so, at your age; for the credit, the dignity, the comfort, and the pleasure of all your future moments, depend upon the use you make of your present ones.

I am extremely satisfied with your present manner of employing your time; but will you always employ it as well? I am far from meaning always in the same way; but I mean as well in proportion, in the variation of age and circumstances. You now study five hours every morning; I neither suppose that you will, nor desire that you should, do so for the rest of your life. Both business and pleasure will justly and equally break in upon these hours. But then, will you always employ the leisure, they leave you, in useful studies? If you have but an hour, will you improve that hour, instead of idling it away? While you have such a friend and monitor with you as Mr. Harte, I am sure you will. But, suppose that business and situations should, in six or seven months, call Mr. Harte away from you; tell me truly, what may I expect and depend upon from you, when left to yourself? May I be sure that you will employ some part of every day, in adding something to that stock of knowledge which he will have left you? May I hope that you will allot one hour in the week to the care of your own affairs, to keep them in that order and method which every prudent man does? But, above all, may I be convinced that your pleasures, whatever they may be, will be confined within the circle of good company, and people of fashion? Those pleasures I recommend to you; I will promote them, I will pay for them: but I will neither pay for, nor suffer, the unbecoming, disgraceful, and degrading pleasures (they cannot be called pleasures) of

of low and profligate company. I confefs, the pleafures of high life are not always ftrictly philofophical; and, I believe, a Stoic would blame my indulgence: but I am yet no Stoic, though turned of five-and-fifty; and I am apt to think that you are rather lefs fo, at eighteen. The pleafures of the table, among people of the firft fafhion, may indeed, fometimes, by accident, run into exceffes; but they will never fink into a continued courfe of gluttony and drunkennefs. The gallantry of high life, though not ftrictly juftifiable, carries, at leaft, no external marks of infamy about it. Neither the heart nor the conftitution is corrupted by it; neither nofe nor character loft by it: manners, poffibly, improved. Play, in good company, is only play, and not gaming; not deep, and, confequently, not dangerous, nor difhourable. It is only the inter-acts of other amufements.

This, I am fure, is not talking to you like an old man, though it is talking to you like an old friend: thefe are not hard conditions to afk of you. I am certain you have fenfe enough to know how reafonable they are on my part, how advantageous they are on yours; but have you refolution enough to perform them? Can you withftand the examples, and the invitations, of the profligate, and their infamous miffionaries? For I have known many a young fellow feduced by a *mauvaife honte*, that made him afhamed to refufe. Thefe are refolutions which you muft form, and fteadily execute, for yourfelf, whenever you lofe the friendly care and affiftance of your *Mentor*. In the mean time, make a greedy ufe of him; exhauft him, if you can, of all his knowledge; and get the Prophet's mantle from him, before he is taken away himfelf.

You feem to like Rome; How do you go on there? Are you got into the infide of that extraordinary

dinary government? Has your Abbate Foggini difcovered many of thofe myfteries to you? Have you made an acquaintance with fome eminent Jefuits? I know no people in the world more inftructive. You would do very well to take one or two fuch fort of people home with you to dinner every day: it would be only a little *mineftra* and *macaroni* the more; and a three or four hours converfation *de fuite* produces a thoufand ufeful informations, which fhort meetings and fnatches at third places do not admit of; and many of thofe gentlemen are, by no means, unwilling to dine *gratis*. Whenever you meet with a man eminent in any way, feed him, and feed upon him at the fame time; it will not only improve you, but give you a reputation of knowledge, and of loving it in others.

I have been lately informed of an Italian book, which I believe may be of ufe to you, and which, I dare fay, you may get at Rome; written by one Alberti, about fourfcore, or a hundred years ago, a thick quarto. It is a claffical defcription of Italy; from whence, I am affured, that Mr. Addifon, to fave himfelf trouble, has taken moft of his remarks and claffical references. I am told that it is an excellent book for a traveller in Italy.

What Italian books have you read, or are you reading? Ariofto I hope is one of them. Pray apply yourfelf diligently to Italian; it is fo eafy a language, that fpeaking it conftantly, and reading it often, muft, in fix months more, make you perfectly mafter of it: in which cafe you will never forget it; for we only forget thofe things of which we know but little.

But, above all things, to all that you learn, to all that you fay, to all that you do, remember to join *the Graces*. All is imperfect without them; with them every thing is, at leaft, tolerable. Nothing could hurt me more than to find you unattended

tended by them. How cruelly ſhould I be ſhocked, if at our firſt meeting, you ſhould preſent yourſelf to me without them? Invoke then, and ſacrifice to them every moment: they are always kind, where they are aſſiduouſly courted. For God's ſake, aim at perfection in every thing: *Nil actum reputans ſi quid ſupereſſet agendum.* Adieu. Yours, moſt tenderly.

LETTER CLXXXVIII.

London, March the 19th, O. S. 1750.

MY DEAR FRIEND,

I Acknowledge your laſt latter of the 24th February, N. S. In return for your earthquake, I can tell you that we have had, here, more than our ſhare of earthquakes, for we had two very ſtrong ones in eight-and-twenty days. They really do too much honour to our cold climate; in your warm one they are compenſated by favours from the ſun, which we do not enjoy.

I did not think that the preſent Pope was a ſort of man, to build ſeven modern little chapels at the expence of ſo reſpectable a piece of antiquity as the *Colliſeum.* However, let his Holineſs's taſte of *Virtù* be ever ſo bad, pray get ſomebody to preſent you to him, before you leave Rome: and without heſitation kiſs his ſlipper, or whatever elſe the *étiquette* of that court requires. I would have you ſee all thoſe ceremonies; and I preſume that you are, by this time, ready enough at Italian to underſtand and anſwer *il Santo Padre* in that language. I hope, too, that you have acquired addreſs, and uſage enough of the world, to be preſented to any body, without embarraſſment or diſapprobation. If that is not yet quite perfect, as I cannot ſuppoſe that it is entirely, cuſtom will improve it daily, and habit at laſt complete it. I have for ſome time told you that

that the great difficulties are pretty well conquered. You have acquired knowledge, which is the *Principium et Fons*; but you have now a variety of leſſer things to attend to, which collectively make one great and important article. You eaſily gueſs that I mean, the Graces, the Air, Addreſs, Politeneſs, and, in ſhort, the whole *tournure* and *agremens* of a Man of Faſhion; ſo many little things conſpire to form that *tournure*, that though ſeparately they ſeem too inſignificant to mention, yet aggregately they are too material, (for me, who think for you down to the very loweſt things) to omit. For inſtance; do you uſe yourſelf to carve, eat, and drink genteely, and with eaſe? Do you take care to walk, ſit, ſtand, and preſent yourſelf gracefully? Are you ſufficiently upon your guard againſt awkward attitudes, and illiberal, ill-bred, and diſguſting habits; ſuch as ſcratching yourſelf, putting your fingers in your mouth, noſe, and ears? Tricks always acquired at ſchools, often too much neglected afterwards; but, however, extremely ill-bred and nauſeous. For I do not conceive that any man has a right to exhibit, in company, any one excrement, more than another. Do you dreſs well, and think a little of the *brillant* in your perſon? That too is neceſſary, becauſe it is *prévenant*. Do you aim at eaſy, engaging, but at the ſame time civil or reſpectful manners, according to the company you are in? Theſe, and a thouſand other things, which you will obſerve in people of faſhion, better than I can deſcribe them, are abſolutely neceſſary for every man; but ſtill more for you, than for almoſt any man living. The ſhowiſh, the ſhining, the engaging parts of the character of a fine gentleman, ſhould (conſidering your deſtination) be the principal objects of your preſent attention.

When you return here, I am apt to think that you will find ſomething better to do, than to run to Mr.

Mr. Osborne's at Gray's-Inn, to pick up scarce books. Buy good books, and read them; the best books are the commonest, and the last editions are always the best, if the editors are not blockheads; for they may profit of the former. But take care not to understand editions and title-pages too well. It always smells of pedantry, and not always of learning. What curious books I have, they are indeed but few, shall be at your service. I have some of the Old Collana, and the Machiavel of 1550. Beware of the *Bibliomanie*.

In the midst of either your studies or your pleasures, pray never lose view of the object of your destination; I mean the political affairs of Europe. Follow them politically, chronologically, and geographically, through the news-papers, and trace up the facts which you meet with there, to their sources: as for example; consult the Treaties of *Neustadt* and *Abo*, with regard to the disputes, which you read of every day in the public papers, between Russia and Sweden. For the affairs of Italy, which are reported to be the objects of present negociations, recur to the quadruple alliance of the year 1718, and follow them down through their several variations to the Treaty of Aix-la-Chapelle, 1748; in which (by the bye) you will find the very different tenures by which the Infant Don Philip, your namesake, holds Parma and Placentia. Consult, also, the Emperor Charles the Sixth's Act of Cession of the kingdoms of Naples and Sicily, in 1736. The succession to the kingdoms of Naples and Sicily, being a point, which, upon the death of the present King of Spain, is likely to occasion some disputes, do not lose the thread of these matters; which is carried on with great ease, but, if once broken, is resumed with difficulty.

Pray

Pray tell Mr. Harte, that I have ſent his packet to Baron Firmian, by Count Einſiedlen, who is gone from hence this day for Germany, and paſſes through Vienna in his way to Italy; where he is in hopes of croſſing upon you ſomewhere or other. Adieu, my friend!

Χαριτις, Χαριτις.

TANJORE MAHARAJA SERFOJI'S SARASWATI MAHAL

THE END OF THE SECOND VOLUME.